

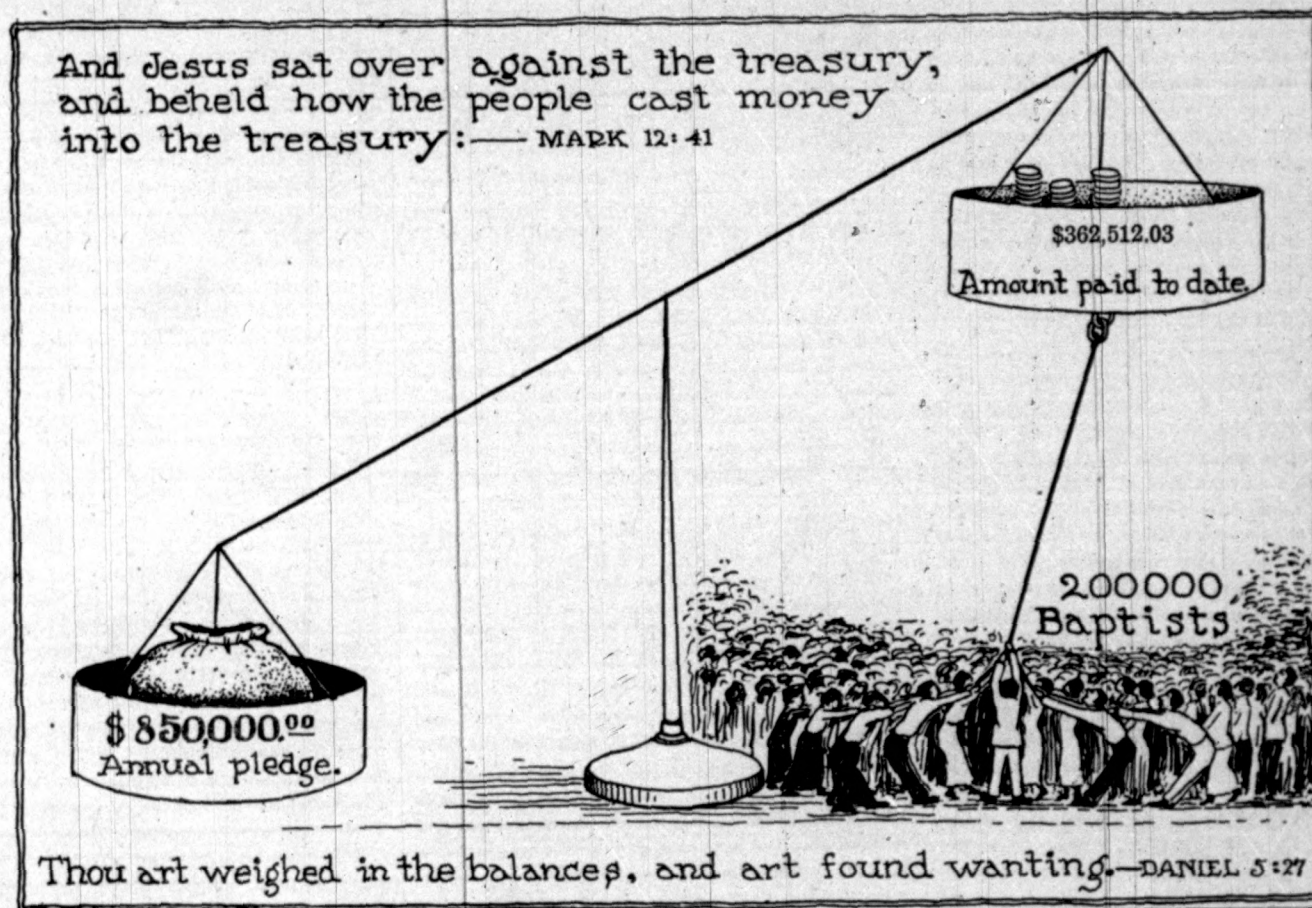
The Baptist Record

"THY KINGDOM COME"

OLD SERIES VOLUME NO. XLIII.

JACKSON, MISS., APRIL 28, 1921.

NEW SERIES NUMBER XXIII, NUMBER 17



Pastor W. E. Lee of Como, adds to that work the care of the church at Byhalia, having recently accepted.

The city of Louisville, Ky., will adopt the day light saving ordinance, moving the clocks up an hour from May 1st to September 30th.

Senator Harrison of Mississippi last week vigorously opposed in the Senate the appointment of Colonel Harvey as ambassador of this country to Great Britain. An editorial in the Congregationalist of Boston, a religious paper without any partisan Democratic sympathy, had before his appointment expressed the opinion that he was absolutely unfit and could be only a "last resort."

Recruiting Sergeant: "Wot's yer name and wot branch of the service d'ye want to be in?"

Perkins (who stammers): "Pup-p-p-pup-pup—"

R. S. (writing): "Can't speak English and wants to join machine-gun outfit."

Beside making provision for rehabilitating disabled soldiers and putting them on their feet so that they may become useful citizens and producers, the federal government has made an appropriation for the training of civilians who are physically handicapped by accident or by birth. There is now available \$25,000 for this work in Mississippi, provided \$2,000 is contributed by citizens of the state to begin the work. Subscriptions have already been made for this purpose by some good people, but the amount so far is insufficient. The matter is in the hands of the Vocational Board in Jackson, and if you are interested you may get full information from State Superintendent of Education, W. F. Bond.

We are authorized to announce that Osyka church, J. G. Gilmore pastor, is the first church in Pike county to go over the top with its second year quota.

Arrangements are made for those wishing to go to the Convention at Chattanooga to leave Jackson via the A. & V. Railway at ten o'clock Wednesday night, May eleventh, reaching Chattanooga at eleven o'clock Thursday morning. The Convention meets Thursday afternoon. But the W. M. U. meets in Chattanooga, Thursday morning at 9:30 and several committees meet before the Convention is in session. Some therefore will wish to leave Jackson earlier than Wednesday night. These must make their arrangements early to avoid confusion. Write to the Railroad Agent at Jackson and tell him what you wish, or see the agent at your home town.

The difference between a Christian and what people call a good man who is not a Christian, is the difference between a steamship and a sailboat. The Christian's work and conduct is produced and determined by divine power within him and is not subject to nor guided by outward conditions. The moral man who is not a Christian is impelled by outward considerations and dependent on favorable winds. He may be able to veer and tack, but the thing that causes him to do right is conformity to the requirements of men's standards and not a holy inward impulsion. One has God working in him. The other the world working on him.

Home Board Evangelists have recently closed a campaign in their headquarters city of Atlanta with 2334 additions to the white Baptist churches and a few small churches to hear from. They began a campaign in Birmingham on the 24th, where they had a great revival a year ago.

Dr. and Mrs. R. W. Hall, of Clinton, have the sincerest sympathy of their friends in their bereavement. Their oldest son, Vernon, a splendid lad just coming into young manhood, passed away on the 20th instant. Though quite young he was already planning a life of active Christian service as a medical missionary.

Hope and judgment are often placed side by side in the Bible and we can take our choice. To him that hath shall be given; from him that hath not shall be taken away what he hath; simply means it is ours to decide. If we avail ourselves of the light which God gives, he will give us more. If we neglect our gospel privileges, they will be taken away. It is God's desire and purpose to flood our souls with light. He always puts his lamp on a lampstand and not under a bed. Nothing is hid but He will make it manifest, nor anything secret that shall not be known and come to light. God has no secrets from his children if they are only inquiring enough to seek them. The secret of the Lord is with them that fear him. Unto you is given to know the mysteries of the kingdom. "If ye will inquire, inquire ye; return, come." But nothing is more fatal than the ill light of truth on a rebellious mind that despises His word. To him it is the savior of death unto death. "For judgment came I into the world that they that see not may see and that they who see may become blind." "To the rest, in parables; that seeing they may not see, and hearing they may not understand." It is not only a fearful responsibility to preach the word of God, it is an awful responsibility to hear it.

SOME IMPORTANT MATTERS WHICH THE SOUTHERN BAPTIST CONVENTION SHOULD CONSIDER

Several matters of importance to Southern Baptists have been agitated during the past few months in our Baptist press. I feel deep down in my soul that some of these should be carefully and prayerfully considered at the meeting of our convention in Chattanooga.

First: The matter which Dr. John E. White has been discussing in the press for sometime is of great importance. We as Baptists are engaged in educational work solely for the kingdom and denominational purposes. That being true we should fix our own standards and not be governed by the standards which those who are not specially interested in the progress of the kingdom should set for us. I believe it would be a wise thing for a large commission to be appointed at the meeting in Chattanooga to carefully consider the whole question of our educational program, in consultation with the Education Board, during the coming year and report at the meeting of the convention in 1922.

Second: The matter of a central place for the meeting of the Southern Baptist Convention is of equal importance. An auditorium seating ten-thousand people can be so constructed and acoustic facilities can be so arranged that anyone can be heard in every part of such auditorium. This would meet the demands of the enlarged attendance at our convention and prevent any discussion dividing the convention. We must never divide the convention because we would lose the great inspiration of such an assembly. This same auditorium can be surrounded by committee rooms so that every convenience for the session of the convention may be provided in the building itself. This same equipment can be used for summer assemblies and summer schools which we as Southern Baptists need very much. I am sure one of our central cities would be very glad to furnish us this needed equipment for the annual meetings, if the convention would decide to meet in that city. I would suggest that a good committee be appointed to go into the matter of a central meeting place and equipment and to report at the next annual meeting.

Third: It seems to me that the convention should do something to properly relate and correlate all the interests of the convention so that they may never be any friction of any kind between any of the departments of the convention. I believe the executive committee should be so enlarged and its powers so increased that its efficiency along this line might be so increased that such friction may never occur in the departments of work of the convention.

I am making these suggestion for consideration because it seems to me that we will have to do something along these lines. I beg my brethren to think about them and do something at our coming convention in regard to them.

B. P. ROBERTSON.

All collections for the 75 Million Campaign reaching Dr. Gunter's office by mid-day, Tuesday May 3rd, will be counted in this year's report. Be sure to get everything in by that hour, if you have to telegraph it.

Dr. M. E. Dodd of Shreveport, will be one of the speakers at the School of Evangelism to be held at Clinton, May 29 to June 3. Already a good list of names has come in. But there is room for more and need of the work.

scriptions to the campaign to date are Batesville, where J. W. Lee is pastor; Sardis, of which W. L. House is pastor; and Oakland, with E. J. Hill for pastor. Next

SONG HASH.

By J. A. Lee.

Dear Record:

I see from this week's issue of the Record that Bro. Gunter is planning to secure the help of song leaders to assist in the evangelistic meetings that are to be held throughout the state.

Now let me say, I heartily indorse this move and will also say, no preacher in the state enjoys good singing better than I do and no service prepares a congregation so well as does a song service for hearing the gospel. The song leader should know the Lord, be well trained and be consecrated to the work.

Now what do I mean by, "Song Hash?" Just this, taking a good spiritual song and hashing it up, as many of our singers do.

I have been in evangelistic meetings both in the church and at state religious meetings and the song leader would literally make a monkey of himself and try to do the same with those who were singing with him.

Now let me give you an example to illustrate what I mean by "Song Hash." We will take for this illustration that good old song: "In the sweet by and by." The song leader will step out before the congregation and shake his head a time or two; then pose as if he was expecting to get a message from the sky, and say: "Folks, or men and women, now let's sing this good old song as it never has been sung before. Yes, let's literally wake up the dead and those fellows who are asleep on the back bench." And with this he yells out, "All together," and with many gestures and girations he swings them through the first verse and chorus. Here he shakes his head a time or two more and throws back his long locks into place and says: "That's f-i-n-e. Now he wishes to make just a little change and he takes a new pose and makes a new start by saying: "Now folks just for the sake of variety, we will make a little change and the change is like this: "Now let all the goodlooking married women sing the first part of the first stanza down to, "Day," then let the goodlooking young ladies who are not looking for a husband, take it up and sing down to "Afar." Now he says, "Let the young men, who are not looking for a wife, right soon take it up and sing down to 'the way,' and let all the married men who, obey their wives finish the stanza." Just here he poses again and says, "That's just f-i-n-e," and with a swing of both arms and turning around a time or two more and slapping the book hard enough to almost bust it wide open, he says, "Now let everybody sing the chorus." This being done he strikes another pose and says: "Now I say to you folks, that's just f-i-n-e."

By this time part of the congregation is in a titter, part laughing, part whispering and part talking out in the meeting, but not to the glory of God, and some of the more religious ones wondering: well what will the species of humanity do next?

After continuing this unholy method of song service for about thirty minutes he then turns his attention to the children, and piling them against the old folks he carries them through a similar course of song hashing for fifteen minutes then looks wise and waits for further developments.

I think I hear some Brother saying: "Look out Lee, you are putting a good deal of rubber in some of your statements." Well, Brother, may be I am, however, honestly before my Maker I have seen just such song leaders as this and it always disgusts and humiliates me.

Now, Brother Gunter, if you succeed in getting song leaders, my prayer is that you know your men before you employ them. See first that they know the Lord, know how to sing, and are consecrated to the kingdom work.

May the Lord bless the readers of the Record

and give us great meetings throughout the summer months.

THEOLOGICAL DIFFERENCES.

We had a conversation with a Baptist minister which greatly interested us. He said frankly, "Of course the Bible teaches the virgin birth of Christ, the bodily resurrection of Christ, the vicarious sacrifice of Christ and the visible bodily return of Christ, but in all honesty I must say that I do not believe any one of these things." He then proceeded to tell us why he rejected these generally accepted teachings of Christianity. We mention this conversation in order to emphasize the fact that our theological differences result not so much from conflicting interpretations of the Bible as from conflicting views as to the Bible itself.

Those who reject the teachings mentioned in the foregoing paragraph fall into two general classes. The first class acclaim their belief in the trustworthiness of the Bible and then by every art known to man seek to prove that the Bible, rightly interpreted, does not teach such doctrines. The second class frankly admit that the Bible does teach such doctrines, but just as frankly they declare that for good and sufficient reasons they cannot accept these doctrines. We have more respect for the man who says that Christ and the apostles were mistaken than for the man who, because he is too timid to take that position, juggles with the Bible and tries to make it teach what the way-faring man, though a fool, knows that it does not teach.

The fact of the matter is that there are vast differences among us as to the trustworthiness of the Bible and the authority of the teachings of Christ and the apostles. Let these differences of opinion be frankly acknowledged. We can make no progress toward the solution of our theological problems until we are candid enough to state these problems. Again, we repeat that it is not so much differences in interpretation of the Bible as differences of attitude toward the Bible that constitute the ground of our division.

For instance, is there any known method of interpretation that can create the slightest doubt as to what the Bible teaches as to the virgin birth, the resurrection of Christ, the vicarious atonement and the second coming of our Lord? At this particular time we are not seeking to promote belief in these doctrines. We are using them simply as illustrations. We are trying to emphasize the fact that these doctrines are too plainly taught to be argued away by any honest method of interpretation. Not to accept them is to question either the trustworthiness of the Bible record or the authority of Christ and his apostles.

Let the issue be plainly stated. It is intellectually dishonest to juggle with the unmistakable teachings of the Bible. The great doctrines of Christianity come not from Calvin or Augustine but from the Holy Bible. It is not the theology of the middle ages over which the battle rages, it is the theology of the New Testament. Only two questions are involved—Were Christ and his apostles authoritative teachers? "Is the New Testament the record of those teachings?"—Watchman Examiner.

Among the churches paying their full subscription in New Orleans of which Dr. W. A. Jordan is pastor has had accessions at every service for a good period, many Catholics joining. Brother Jordan is to assist in a meeting in Rowan Memorial church in Memphis, beginning second Sunday in May. He asks that you remember this work in prayer.

Evangelist T. T. Martin of Blue Mountain can help in a meeting beginning May 17th. His assistant, Brother Petroff is available May 6th.

Meetings are in progress at Corinth and at Forest, pastors Knight and Williams being assisted by brethren S. E. Tull and H. L. Martin.

HOME MISSION BOARD

Appropriations, May 1, 1920--May 1, 1921

\$2,914,617.95

Receipts May 1, 1920--April 1, 1921

\$853,594.87

NEEDED

TO MEET APPROPRIATIONS

\$2,061,023.08

284
CHURCHES
GRANTED
AID



EMPTIED
THE
TREASURY

DEPARTMENT OF
CHURCH EXTENSION

1084
CHURCHES
ASKING
AID



NOT
A DOLLAR
TO LEND

THE LOAN FUND NEEDS YOUR AID

1004 HEALEY BLDG.,

ATLANTA, GA.

The Baptist Record

RAP TIST BLDG JACKSON, MISS.

'Phone 21-1.

\$2.00 per year, payable in advance.

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P. LIPSEY, Editor.

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word, which must accompany the notice.

EDITORIAL.

WHERE THEY WENT WRONG.

If the inner history of every man who has gone into error in faith or unrighteousness in practice could be written, there would be some place along the way where there was a place his course could say, "Here's where he began to go wrong." In the case of some men this place has been made manifest; and it has been found that some one thing has been the turning point for the worse in the career of many who have traveled the downward road. Some place in the path has been the point of peril for a very large group.

We ran across such a place in our reading of the Bible, an occasion which was the turning point in the earthly life of very large groups, the place of divergence of the paths of right and wrong which proved to be the undoing of the entire religious life of some, the turning point to complete disobedience and rebellion, after which there was little if any hope of recovering the path of truth and obedience.

It is in the seventh chapter of Luke. The disciples of John the Baptist had returned with Jesus message for him, and Jesus had spoken most highly to the multitude concerning John. Then it is said: "All the people when they heard, and the publicans, justified God, saying they had been baptized with the baptism of John. But the Pharisees and the lawyers rejected for themselves the counsel of God, not having been baptized of him."

Here it is plainly taught in the word of God that the attitude toward God's teaching in Christ, in the case of these people, was determined by the attitude which they had previously assumed toward baptism. Their whole attitude toward Christ was settled by the acceptance or rejection of the message of his servant, by yielding to the baptism of John or refusal of it. This had been the point of decision. This had been the pebble which determined whether the stream should flow east or west. Those who yielded to the baptism of John had no further problems about accepting the teaching of Jesus or following him obediently. It straightened out the kinks in their theology and the crooked places in their lives. To have rejected the baptism of John was to have brought confusion and blindness. There was no saving virtue or power in the ordinance of baptism. The virtue lay in the yielding of the pliant will of man to the unchangeable will and command of God. And yielding at the point where the awakened conscience came into contact with the expressed will of God as preached by John the Baptist.

But these were not the last people whose lives were determined by their attitude toward the ordinance of baptism. There is no denying or covering up the fact that the point of divergence in Christian people today, their difference in doctrine and policy begins at the ordinance of baptism. The man can hardly be found who if he settles the question of baptism aright, will have any diffi-

culty with the other Baptist doctrines. He may argue against all the rest, but the moment he is willing and ready to obey the command of God in baptism, all those difficulties disappear. The point at which he went wrong was rejecting the will of God in baptism. When he went back to that point and straightened it out the way became clear, and the confusion and clouds left his mind. If Christians are to stay in the right path they must start right. And the first command to a Christian is to be baptized. If Christians are ever to see alike and to walk together they must begin at the beginning and start together with one Lord, one faith and one baptism. There we can know what it is to have one God and one Father of all who is over all and through all and in all.

ARE WE BETTER THAN THEY?

THE GERMAN idea of kultur has come in for a good deal of discussion in the past few years. Perhaps we should say the German word, rather than the idea for words are more apt to get into our heads than ideas. But is the thing that the word stands for altogether German? Have we not the same conception in our civilization, only going under another name, and perhaps not yet so highly developed? Are we really better than they?

About the same thing passes current among us under the title of efficiency. Efficiency has been a word to charm and conjure with in the affairs on this side as well as on the other side of the Atlantic. The idea is to get results and to so train the individual and organize society as to go the farthest in attaining your object. Generally when men speak thus they have in mind chiefly or exclusively material results. It is the materialistic conception of life as contrasted with the spiritual. Spirit and mind are made in this way to serve the body, rather than having the body as the instrument and servant of the mind and soul, according to God's original high purpose. It is a complete reversal of the purpose of God and of the reason for man's existence. Civilization thus becomes only the register and embodiment of bodily comforts. Think not that the Germans are sinners above all the Americans, for except we change our conception of life, the same collapse is before us. It is the age old conflict between the flesh and the spirit fought out on a larger field.

But just as the German kultur became the doctrine of the schools, and the schools became the nursery of kultur, so our American conception of education has been veering to the position of foster-mother to material efficiency. The clamor today is for practical education, by which is meant an education that will help a boy or girl to get into some specific business or trade by which he can make a better living and incidentally promote material prosperity. Agricultural schools have sprung up by the dozen in Mississippi in the last few years. Vocational schools are now heralded as the savior of our youth. Technical schools of all sorts of engineering and trades and business have been summoned from the vasty deep to save us from inefficiency, stagnation and poverty. We do not call them schools of kultur. No, that would have an offensive sound, but the ideas are closely akin.

Now we would not be understood as opposing any of these schools or minimizing their value. We believe in them. But we believe in them only as they are made a subordinate idea to the great God-announced, original plan of making men. Men were not made for these institutions, but these institutions must be made to make men. If we gain the whole world of kultur and lose our men what will it profit us. Christianizing education is the only thing that will save us from the fatal mistake of turning our souls into wood and iron. The heathen turned their gods into gold and silver and stone. Let us not follow their example by turning our men and women into machines.

WILLING THE WILL OF GOD.

THERE are certain passages of scripture which have an evident fascination for preachers, possi-

bly for others also. Singularly enough some of these scriptures have a way of getting misunderstood and misinterpreted, their value, or much of it, being lost in the process. In the seventh chapter of John Jesus is reported as speaking to the people in the temple at the time of the feast. They were astonished at his ability to teach, at his audacity in teaching and at the apparent newness of the truths which he enunciated. They didn't know he had acquired such art in discourse, and they didn't know from whom he had gotten all this which he was teaching.

Jesus' reply was, "My teaching is not mine, but his that sent me. If any man willeth to do his will, he shall know of the teaching, whether it is of God, or whether I speak from myself." The one point here is as to the source of the teaching, and so as to whether it is to be accepted as authoritative. It is not a question of understanding the doctrine; it is not as to their ability to follow intelligently his teaching and take it into their minds. The only question here involved as to whether it ought to be accepted as divinely authorized, whether it is from God, whether it is his word, or whether Jesus was simply speaking as a man, and his words to be weighed as any other man's, to be accepted or rejected at the discretion and upon the judgment of the hearer. Is he simply a rabbi among rabbis, a teacher among teachers? Or is he a prophet sent from God? Is he God's mouthpiece? Is he God's Son? That is what these people were wondering.

Jesus says there is a way to find out, just one way, and that is unfailing: "If any man willeth to do God's will, he will know which it is, whether I am simply speaking as a man or whether this is God's own teaching and truth. There's just one way to see straight in this matter and that is to will straight. Jesus claims to speak for God, to speak as God, to speak as God's truth. Can we know assuredly whether this claim of his is true or not? Yes, we may know with absolute assurance. And this is the way: Just will to do exactly God's will. Say right now that the will of God shall be your will; that your purpose now to accept it; that your life shall track the will of God with exactness so far as you may know what that will is, and in whatever way you may know that will. You must adopt it as yours, not in some one particular, but the whole of it for the regulation and ordering of your whole life and conduct.

When you do that you will be surprised to find how exactly and beautifully the teaching of Jesus fits in with that will, parallels and expresses it. If you are standing thirty yards from the railroad you may hear a train coming but you may not know which way it is going. But if you will step up on the track you can see straight down the road and know exactly which way the train is coming or going. If you get on the will of God you will have no difficulty with the claim of Jesus. The people who have trouble and confusion and doubt as to the person or authority or teaching of Jesus, who are disposed to deny his claim to the place as God's Son and spokesman, will find if they will examine their own hearts that they have never definitely made up their minds to plumb the line of God's will with their lives. The trouble is with a perverted will or one that is too weak to act with decision and precision.

Seventy-five years ago a deacon in North Mississippi and his wife read of the work of the Judsons in Burmah and named a daughter for Mrs. Judson, Ann Hasseltine. Five years ago their granddaughter went to Burmah as a missionary to carry on. The young lady is Miss Maxville, a cousin of this writer. Truth and grace and faith grow when the seed is sown in knowledge.

Somebody attributed the success of the Reds in Russia to their keeping sober. It is a prohibition country.

President David Starr Jordan says, "The boy who smokes need not worry about his future. He has none."

Department of the Convention Board

R. B. GUNTER, Cor. Sec'y.

FINANCIAL STANDING

| | |
|---|--------------|
| Receipts since May 1, 1920 | \$362,512.03 |
| Annual Subscription | 850,000.00 |
| Behind | 487,487.97 |
| Receipts for April to date | 46,971.74 |
| Receipts to same date April last year | 40,403.73 |
| The year closes Saturday, April 30. The books will remain open until noon, May 3. | |

EVANGELISTIC SCHOOL

Almost a hundred preachers have enrolled for the School of Evangelism which is to be held in Mississippi College from May 29 to June 3. We have on the program to date Drs. J. B. Gambrell, W. E. Denham and M. E. Dodd. There are many reasons why our pastors should attend this school.

First the fellowship will be worth a great deal. We shall know each other better, sympathize with each other and shall become more helpful to each other more, have a deeper appreciation for one another.

Another is that we need the inspiration ourselves to prepare for our summer campaign. A revival should always begin with the preacher.

The third reason is that we owe it to the people to have the best preparation obtainable.

In the fourth place, we owe it to God who called us into his service. We should appreciate the call to that extent that we are willing to make every reasonable sacrifice to prepare ourselves for the greatest usefulness.

A COURTESY TO OUR PASTOR

The churches will be well repaid if they will pay the railroad fare of their pastors to the School of Evangelism for six days. The Board and the College will take care of the expense while they are in the school. Your pastor will come back both rested and revived and inspired. It will tie the people to the pastor and the pastor to the people. He will realize that his church appreciates him. In addition to this, if you will pay his expenses to the Southern Baptist Convention, you will do not only what is due him, but what will also prove a blessing to you. Many churches have already provided for their pastors in this way. I do not know of a single pastor who is working at his task that is receiving too much salary. In fact, the majority of them are receiving barely a living. Go the second mile with them and give them a trip to the Convention and the trip to the

Bible School in Clinton. If you do this and do not feel that you have been well repaid, we shall not care, to ask this of you again.

THE CLOUD OF WITNESSES

I wish we might all realize that we are surrounded by a cloud of witnesses at this time. Our past record is at stake; our integrity is at stake; our honor is at stake. Every man owes it to himself and to his denomination, to the lost world and to his Lord to do his best to meet his obligation. When we shall have done this there is no room for complaint. Those who have paid their pledges are looking now to those who have not. Those who oppose the campaign are looking to see what we are going to do. Some no doubt are saying to themselves: "It is better not to vow than to vow and not pay."

Those who oppose the Baptist denomination are looking on. They are making capital of our failures. The various causes are looking to us now, and the unsaved world is looking on, and evidently God Himself is looking with deep concern to see what His people are going to do in the testing time with a great program. Let us run the race that is set before us.

PRAYER AND SACRIFICE

Three days of intercessory prayer—since it has been decided to hold the books open in Miss. to receive any funds for the 75 Million Campaign up to noon May the 3rd, and since that will give one other Sunday, the first Sunday of May, in which we can round out our payments and gifts to the Campaign; will the brotherhood in Miss. not heed a call to intercede in their prayers for a final, glorious victory next Sunday?

Since the Baptist Record will reach most of you on Thursday or Friday of this week, leaving three days, at the most, till Sunday. Will each one who reads the paper let begin with him or her a circle of prayers to widen and deepen in its fervor through Sunday for the Lord's victory on that day?

And individually, and with the churches, make next Sunday a day of sacrificial giving. That attention be given it in the services. That next Sunday be one day at least, when our offering to the Lord will have cost us something. And thus we can join the best of those who join the Lord in sacrifice.

MAKING AMERICA CHRISTIAN

The above heading is the title of the latest book placed in the library for circulation. This book is by Dr. V. I. Masters and is considered the best book he has written.

Interest is growing in the library and it promises to be a very popular feature of mission work.

The following is quoted from a letter received from a young lady who is taking advantage of the library. This paragraph is in the middle of a letter she has written in ordering "Talks on Soul Winning: "I am an orphan and deaf, so I have to read a great deal as I cannot hear the gospel."

DR. T. J. BAILEY MAKES CONTRIBUTION

Dr. Bailey makes a valuable contribution to the Department of Archives and History. He gives volume I and II of "This History of Mississippi Baptists," written by himself and Dr. Z. T. Leavell. Dr. Bailey also contributed a copy of his recent book on "Prohibition in Mississippi."

PASTOR J. L. BOYD MAKES GIFT

A very substantial contribution to the Book Exchange Department came during the past week from Pastor J. L. Boyd of Biloxi. He gives seven splendid books, among them such as "The Divinity of Christ" by Robertson, "The Gospel of Jesus Christ" by Parker, and "Key Words and Teachings of Jesus" by Robertson.

No doubt many of our pastors have valuable books on their shelves that could be passed on to some worthy brother who has no books and is not able to buy them.

BITS OF BAPTIST HISTORY

The only meeting of the Southern Baptist Convention ever held in Mississippi was at Columbus in 1881. The number of registered delegates that year was 252 as against over eight thousand last year.

Among the Mississippi delegates that year who are still living were J. S. Berry, J. E. Buchanan, L. R. Burrell, J. T. Christian, J. B. Gambrell and W. H. Patton.

Among the great men who preached on Sunday at the Convention were John A. Broadus, J. B. Hawthorn, B. H. Carroll, F. H. Kerfoot and J. B. Gambrell.

Back in those days J. B. Hawthorn was the Geo. W. Truett of the Convention. Dr. Hawthorn spoke before the Convention for the last time at its meeting in Richmond in 1907.

In looking over the work of our mission pastors during the eleven months beginning May 1, 1920, we find that we have assisted 125 mission pastors; they have served 1272 weeks; have supplied 175 churches and stations; have preached 5355 sermons; have made 15395 religious visits; have received for baptism 1236; have received by letter 1232; total additions 2468. Considering the fact that these churches and stations are in very backward places as a rule, the work accomplished by these faithful men is worthy of our highest praise.

Let us get back to the base line. What sayeth the Scripture? They give no encouragement to the "single organic church" notion. Rome tried that and made a mess of it. The original concept of the unionists in Britain and America both is a deadly heresy.

But between this initial heresy and the re-ordination heresy, there are impassable morasses of error which no Baptist can pass. Here is a partial list: Infant baptism, as a substitute for believers' baptism, the sacramental view of the ordinances as against the symbolic view; rantism, instead of baptism, the pernicious principle that human authority, in any form, may change divine orders, as affirmed by Romanists and allowed by the Reformers. Orders in the ministry, over-head control of local churches, Baptists can allow none of them. Around the whole world, with one voice, Baptists should make this known and go right on with business.—J. B. Gambrell in Baptist Standard.



BOOKS IN THE CIRCULATING LIBRARY—READ THEM

| Title | Author | No. Pages | No. Days Allowed |
|-------------------------------------|-------------|-----------|------------------|
| The Moral Dignity of Baptism | Frost | 282 | 20 |
| The Doctrines of Our Faith | Dargan | 214 | 20 |
| Studies in the New Testament | Robertson | 284 | 30 |
| Training in the Baptist Spirit | Van Ness | 176 | 15 |
| The Glory of the Ministry | Robertson | 243 | 20 |
| The Training of the Twelve | Bruce | 545 | 30 |
| Epochs in the Life of Jesus | Robertson | 190 | 15 |
| The People Called Baptists | McDaniel | 176 | 15 |
| A Short History of the Baptists | Vedder | 327 | 30 |
| The Course of Christian History | McGlothlin | 313 | 30 |
| Talks on Soul Winning | Mullins | 84 | 15 |
| With Christ After the Lost | Scarborough | 352 | 30 |
| Livingston the Pathfinder | Matthews | 213 | 20 |
| Stewardship and Missions | Cook | 170 | 15 |
| The Call of the South | Masters | 222 | 20 |
| Baptist Missions in the South | Masters | 204 | 20 |
| Life and Letters of John A. Broadus | Robertson | 450 | 30 |
| With Christ in the School of Prayer | Murray | 274 | 20 |
| Making American Christian | Masters | 206 | 20 |

BOLSHEVISM.

Sermon by B. E. ROBERTSON, Pastor of First Baptist Church, April 10, 1921.

Text, James 1:22: "But be ye doers of the word, and not hearers only, thereby deceiving yourselves."

My Baptists, people from the very beginning, whether called Waldenses or Paulicians or Anabaptists or Baptists, have always been unpopular with the world, the flesh and the devil. It seems that the world, the flesh and the devil have always hated them and have done everything that they could to destroy them as has been manifested in history. The same has been true of all Christian people who have stood out boldly for obedience to the laws of God and their country in the times of immoral waves passing through the countries.

There has always been an immoral wave following every war in history. We are in the midst of an immoral wave now which is world-wide, following the world war. Perhaps there has never been a more intense immoral wave in the world than we are witnessing today, but the immoral wave in our day has taken the form of Bolshevism or lawlessness. And the sad part of it is that this Bolshevistic spirit has permeated every institution in our American civilization.

I. Bolshevism in our American Institutions.

The Bolshevistic spirit has entered our American homes and has made more or less ineffective our government, so that the younger generation has become disrespectful to home authority. There are very few homes today where ideal family government remains in existence. This Bolshevistic spirit has also entered our American schools, so that it is impossible for the officers and teachers in our schools to exercise proper discipline. The pupils in our schools if they are sometimes properly disciplined, will threaten the teachers with law and consequently school authority has been dethroned.

This Bolshevistic spirit has also entered our American churches. There are very few churches where scriptural discipline can be exercised because the religious liberty has run riot into license and has challenged the churches to exercise any authority over conduct. For this reason the line of demarkation between the world and the church has been almost obliterated.

The Bolshevistic spirit has also entered into our American society. Right here there seems to be no restraint on social customs, whether in social gatherings, the ball room or the moving pictures. In our social life Sodom is having its reproduction in many places. Women can appear in public indecently clad without any apparent breach of modesty.

The Bolshevistic spirit has further entered into the American industries so that there is great fear among the capitalists to invest their capital in industry and among some laborers in regard to employment. Our industries under this spirit have become almost paralyzed and inactive.

Again this Bolshevistic spirit has entered the American government. There is being perfected now an organization to make ineffective the Constitution of the United States in regard to the liquor question and other evils, and our government in many cases has become more or less paralyzed and helpless in the face of the Bolshevistic spirit. The agencies which have been and are being used in the propaganda of this spirit in the United States have been the foreigners in our midst, the secular press and the intimidated officers of law. Even our own local papers manifested the Bolshevistic spirit in editorials on last Friday.

II. The Awful Consequences of Neglecting to Hold Back the Bolshevistic Wave.

One of the consequences of neglecting to hold back the Bolshevistic wave in America will be the disappearance from our civilization of the real American home. The American homes under the influence of the Bolshevistic spirit will become cradles of skepticism and infidelity and anarchy and ruin. It will be a sad day when the American

home shall have been destroyed by this spirit of Bolshevism.

Another consequence of neglecting to hold back the Bolshevistic wave will be that our American society will have become licentious and exceedingly corrupt, when the marital relation will have become a joke and chastity will have disappeared from American life. Sad will be the day in America when the original puritanical society shall have been prostituted to the state of Sodomites.

Again another wave will be that our American industries will have become completely paralyzed and the people will have to cry for bread, because they have nothing to do and mendicancy and anarchy and everything that belongs to that category will have covered the land.

A further consequence of the failure to hold back this Bolshevistic wave will be that the government will have become completely paralyzed in this wave of lawlessness and anarchy and ruin, just as has been witnessed in the case of Russia and other European countries. Sad will be the day when the majesty of law and government shall have been put down by the Bolshevistic spirit.

The coming of this Bolshevistic spirit into our institutions will dissipate our American civilization, if we do not, like heroes and heroines, face the issue and turn the wave back. The task is going to be a tremendous one because so many of our good citizens have become more or less subsidized and have become champions of the Bolshevistic spirit.

III. The Conservators of the American Civilization.

The first thing necessary to conserve our American civilization is the re-establishment of the family altar and wholesome discipline in all our American homes. The foundation of our civilization is the open Bible in the homes and wholesome discipline administered to the children in our homes. Unless we re-establish these things in our homes we will be unable to counteract the Bolshevistic spirit in our midst.

Another thing necessary to conserve our civilization is the re-establishment of the reading of the Bible and wholesome discipline in our schools. Chief Justice Story has maintained that "our nation is a Christian nation," and consequently that the Bible, the Christian's book, the basis of our civilization, should be read in all our schools without comment. Not only should the Bible be read in our schools, but the officers and teachers in our schools should have the hearty cooperation of all the parents in administering good and wholesome discipline, in order that our children may be trained in our schools to respect law and order. Furthermore it is necessary that we re-establish the much abused puritanical customs in our social life if we would withstand this Bolshevistic spirit in society. I believe that one of the greatest periods in the history of any people has been the Puritanic period among the English people, and that we would do wisely to establish puritanical customs in our own society today. In this way we could train up our children to be noble men and women of the very highest character.

We need to kill the license that is now practiced in modern society if we would save the coming generation from direful calamities. Again, if we would hold back the Bolshevistic spirit we must establish in our industrial sphere the practice of the Golden Rule so that the employers will do unto the employes as they would have the employes do unto them, and the employes would do unto the employers as they would have the employers do unto them under the same circumstances.

In this way there would never be any causes for strikes, but each be treating the other as his brother. We need also to re-establish in the minds and hearts of all our citizens a due respect for the law and the government. It is absolutely necessary that the citizens of our country shall have respect for law and order, otherwise we are drifting toward ruin, and we must use every possible means to reestablish what we have lost in this matter. The agents which we must use to accomplish this task are the parents in our homes, the

Sunday school teachers in our churches, the ministers of the gospel in our pulpits, the teachers in our schools and the religious press and as far as possible the secular press. All these should be used in our propaganda against the Bolshevistic spirit. I appeal to every good citizen to take a positive and courageous stand against Bolshevism and for the conservation of our American citizenship.

LITTLE PARABLE OF CHINESE LIFE.

By E. M. Poteat, Jr.
The Millet Kitchen.

One bitter cold morning before the city was very much astir I worked my way through the narrow streets toward the South Gate. My attention was attracted to a rather dilapidated mat shed that stood by the side of the street, under which was a rude fire-pot of mud. A very ragged urchin lay on top, apparently sound asleep. I said it was cold. Jack Frost had been out early, up and down the streets and although the paper windows offered but a poor place for him to leave his frosty footprints, still the frescoes of ice that he had hung on the water barrows, and the diligence with which those who had ventured out so early blew their warm breath into the ends of their long sleeves indicated that he had passed that way. The day before, indeed up until a late hour at night the mud stove had been busy. A man had been selling a mess of yellow millet in a yellow bowl to anybody that had a hunger and a few copper cash. The fire had died out late, and in the early bitter hours before the dawn the stove had offered a bit of warmth to the shivering wretch who had made a bed of it, even though it was already cold by the time the gray dawn broke. The lad shivered in his sleep while the streets grew gradually more populous with the hurried movements of the early risers, who had their tasks despite the biting cold.

I passed on my way out of the great gate. That ragged lad seemed like all China to me. The fires of her great religion have gone out long ago, and she either sleeps on a freezing fire-pot or has gone off looking for fresh fuel. Buddha's riga of self-denial has not a spark of fire in it; Confucius left the heritage of a cold and fervorless ethic. Meanwhile the world has for centuries been hustling on down the street, while the shivering lad had slept under the mat shed. While myriads of human hearts have cried out for the warmth of God-grasping experience, the stove has grown colder, simply for the warmth of a love they have never known.

Centuries ago Israel's poet prophet cried out in anticipation, "I will not rest until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth." They were two weary travelers who at eventide paused at the Emmaus inn for their frugal meal and said, "Did not our hearts burn within us while He talked with us by the way?" Such is the glow of Christ's fellowship, more permanent than the sacred fires of Zoroaster, shining brighter and brighter unto the perfect day.—Baptist Courier.

Pastor R. H. Purser at Magnolia, was assisted in a meeting by Brother J. H. Lane. Seven were awaiting baptism when the meeting began and thirteen when the meeting closed. There was the hindrance of cold and rain, but the people came. The pastor has the love of the whole town.

"Render unto Caesar, the things that are Caesar," means pay your taxes. "Render unto God the things that are God's" means pay your campaign pledge.

Rev. W. A. Sullivan accepted the call to Okolona church and begins his work the last Sunday in May. He is a good preacher, married, an alumnus of Mississippi College and is just finishing his course at the Louisville Seminary.

THE FOREIGN BOARD AND THE CAMPAIGN

I.—FACTS ABOUT A VAST AND VARIED WORK

1. The Foreign Mission Board of the Southern Baptist Convention has 417 missionaries under appointment from America, not including a great number of native preachers and workers.
2. The Board has on the foreign fields 49,659 church members, 542 churches, 11,148 out-stations; 6,834 converts were baptized during 1919; 155 churches are self-supporting.
3. Since the 75 Million Campaign was projected, we have sent out 104 missionaries, and 4 others are under appointment.
4. We have 10 theological schools, with 345 students enrolled; 544 schools, including colleges and schools of lower grade, with 18,169 students enrolled.
5. We have 16 hospital buildings and 14 dispensaries. During the last Convention year, 16 foreign physicians and 9 native physicians administered 205,098 treatments in these hospitals.
6. We have 6 publishing houses and 7 denominational papers on the foreign field.
7. The 417 missionaries are distributed as follows: China, 221; Africa, 24; Italy, 2; Brazil, 112; Mexico, 12; Japan, 20; Argentina, 19; Chile, 7.
8. The Foreign Mission Board has lately accepted responsibility for work in Spain, Jugo-Slavia, Hungary, Roumania, Southern Russia, Siberia, Palestine and Syria. These fields are being organized for great evangelistic campaigns and for the training of Christian workers.

Think of the magnitude and variety of this great work!

II.—THE FOREIGN BOARD'S NEEDS.

1. The Foreign Mission Board needs for immediate appointment 100 missionaries to take care of its growing work. At least 400 new missionaries are needed during the next four years. We need large numbers of evangelists some well-trained teachers for schools of different grades, doctors and nurses for hospital and field work, two or three well-trained architects to plan and superintend the erection of mission buildings.
2. A great increase in literature is needed to meet conditions which have developed on almost all the fields to carry our message into territories in advance of missionaries, and to indoctrinate converts.
3. To these needs must be added the necessity for an increasing number of missionary residences for missionaries who have not yet been housed and others who are to be appointed; church buildings where they have not yet been provided and for new churches as they are organized. Land is needed for missionary compounds, church building lots, hospitals, etc.
4. To take care of the missionaries on the field, maintain the work already in operation, supply these hospitals, and enter new doors of opportunity which swing on their hinges every day, we need money. The total of our needs greatly exceed the Foreign Board's part in the 75 Million Campaign if every pledge made to that fund is paid.
5. Therefore, pay your pledge even at a sacrifice, and help the Foreign Mission Board expand its blessed work and carry the gospel and Christian ministry to millions long and sadly neglected.

III.—HOW THE ACCOUNT STANDS.

The Foreign Mission Board received from Southern Baptists last year \$2,318,124.16. We have received to March, 1921, during the present Convention year \$1,078,787.95. The South has, since the 75 Million Campaign was projected, to March 1st, contributed \$3,396,912.11. On the basis, therefore, of four million dollars per year \$4,771,410.60 must be raised from the Southern States before the end of April.

Baptists, hail and hearken! We rejoice in your record and look to you with confidence. Fail not in this great thing in which you have made covenant with your brethren. Make April glorious!

J. F. LOVE, Corresponding Secretary,
Foreign Mission Board, S. B. C.,
Richmond, Virginia.

MISSISSIPPI WOMAN'S MISSIONARY UNION

OUR STATE OFFICERS

| | | |
|--------------------------|-----------------------|---------------------------|
| President— | MRS. A. J. AVEN | Clinton |
| First V-President— | MRS. K. GODBOLD | Clinton |
| Second V-President— | MRS. M. F. DOUGHTY | Shaw |
| Third V-President— | MRS. C. LONGEST | University |
| Fourth V-President— | MRS. JEFF KENT | Forest |
| Fifth V-President— | MRS. JAMES CHAMPLIN | Hattiesburg |
| Sixth V-President— | MRS. R. L. BUNYARD | Summit |
| W. M. U. V. Pres.— | MRS. A. J. AVEN | Clinton |
| Recording Secretary— | MRS. P. I. LIPSEY | Clinton |
| Young People's Leader— | MISS FANNIE TAYLOR | Jackson |
| College Correspondent— | MISS MARY RATLIFF | Jackson |
| Training School Trustee— | MRS. J. L. JOHNSON | Raymond |
| Margaret Fund Trustee— | MRS. W. J. DAVIS | Hattiesburg |
| Mission Study Leader— | MRS. H. J. RAY | Jackson |
| Personal Service Leader— | MRS. W. F. YARBOROUGH | Grenada |
| Stewardship Leader— | MRS. H. M. KING | Hattiesburg |
| Chm. Hospital Supplies— | MRS. LIZZIE GEORGE | Jackson |
| Chm. Hospital Supplies— | MRS. LIZZIE GEORGE | Jackson |
| Corresponding Secretary— | MISS M. M. LACKEY | Greenwood |
| Treasurer— | MISS M. M. LACKEY | Baptist Building, Jackson |
| Editor W. M. U. Page— | MISS M. M. LACKEY | Jackson |

REPORT OF STATE W. M. U. MEETING HELD AT HATTIESBURG.

Tuesday Evening.

The Forty-third Annual Meeting of the W. M. U. Convention of Mississippi was held in the First Baptist Church, Hattiesburg, Tuesday evening April 1, 1921. In the absence of the Recording Secretary Mrs. A. L. O'Bryant, Hattiesburg, and Mrs. P. A. Fugler, McComb, were appointed secretaries pro tem.

The congregation sang "All Hail the Power of Jesus' Name." Dr. W. F. Yarborough led the Devotional—reading from the 25th chapter of Matthew. Special music by the Choral Club from the Woman's College.

A "Message in Song" was beautifully rendered by Mrs. Annie Lee Gilpin.

Dr. R. J. Kalemia preached the Convention sermon, using for his theme "Faith," Hope and Love, these three, the greatest of these is Love." Making his text from 1 Cor. 13th Chapter. Congregation sang "Jesus Shall Reign."

Credential Committee was appointed, Mrs. Chas. Harris, Hattiesburg, chairman.

President J. L. Johnson invited the delegates and visitors to visit the Woman's College at 4 p. m., for supper and to hold evening session on Wednesday 1921.

Prayer by Rev. A. J. O'Bryant of Hattiesburg.

Loyalty Song by Congregation.

Adjournment until Wednesday morning.

Wednesday Morning.

Convention met promptly at 9:30 o'clock and was opened with Hymn for the year and repeating our watchword, led by Miss Lackey, President of the Fifth District, presided.

Mrs. J. L. Johnson of Hattiesburg read several scriptures and gave a beautiful lesson emphasizing His pre-eminence.

Mrs. W. M. Jones rendered a vocal solo. Welcome was extended by Mrs. W. F. Yarborough, President of City Union of Hattiesburg, and responses given by Mrs. W. M. Whittington of Greenwood.

The hymn, "Loyalty to Christ" was sung by congregation.

On motion of Mrs. Y. Y. Quisenberry of Clinton the program as printed was made the order of the day.

Motion offered by Mrs. Yarborough that this body send message of greeting to Dr. J. B. Gambrell, was carried.

Introduction of President, Mrs. A. J. Aven, who delivered the Annual Address. This sounded rare notes of hope and cheerfulness, development and loyalty, with LOYALTY as the predominating thought.

Mrs. J. L. Johnson of Clinton who was the first President of the Mississippi State Union led in prayer for the leadership of the Holy Spirit in all meetings.

Miss Ratliff delivered messages of love from her mother, who was a member of the first W. M.

U., and it was ordered that a reply to same be sent by the Secretary.

Recognition of visitors was made. Committees were appointed on resolution and obituaries. Then followed the first reading of the new Constitution by Miss Lackey.

Mrs. A. L. Gilpin brought an inspiring message in song contained in the Hymn, "Where He Leads Me I Will Follow."

Prayer by the President.

Report of Corresponding Secretary was heartily received and endorsement indicated by motion to accept. Same was carried by rising and singing the Loyalty Campaign Song.

Nominating Committee was elected with Mrs. I. L. Toler as Temporary chairman.

Reading of telegrams as follows: One from Miss Nell V. Bullock of Meridian, another from Mississippi Girls at the W. M. U. Training School.

Motion by Mrs. A. K. Godbold, Clinton, to send telegram to our girls at W. M. U. Training School was carried.

Delegates to W. M. U. S. B. C. were nominated from the floor.

At the consecration hour, Miss Leachman of the W. M. U. Training School brought a message of enthusiasm to all hearts. Her theme was Stewardship.

Prayer by Dr. Yarborough, when the meeting adjourned to meet Wednesday afternoon at 2 o'clock.

Wednesday Afternoon.

The President, Mrs. Aven, called the meeting to order at 2 p. m. Doxology was sung by congregation.

Telegrams were read from Mississippi students at Baptist Bible Institute, New Orleans, West Tennessee W. M. U. from Covington and Mrs. E. K. Lide, Columbus.

President presented Miss Fannie Traylor, State Young People's Leader, who took charge of program.

Song, "Be a Little Sunbeam," sung by Sunbeams of Hattiesburg and Rally Cry given.

Mrs. Henry F. Broach of Meridian led the devotional, reading the parable of the talents.

Mrs. Riley led in prayer.

Miss Traylor announced that there were six District Leaders of Young People who were indispensable Builders and then introduced Miss Winnie Bennett who spoke on "Literature." Mrs. J. A. Donaldson, Okolona, talked about the "Correspondence Course." Mrs. I. L. Toler, Gloster, spoke of the duty of Associational Leaders. Mrs. O. H. Yarborough talked on "Mission Study." Mrs. Guy Waldrop of Merigold spoke on the "Mother Society."

"O Zion Haste" was sung by the Y. W. A.'s and G. A.'s of Hattiesburg.

The Royal Ambassadors of Hattiesburg sang "A Valiant Soldier I Would Be." The words were written by Mrs. W. F. Yarborough, State Personal Service Leader.

The Royal Ambassadors of Richton stood and gave their battle cry.

Miss Fannie Traylor then presented Miss Leachman from the Louisville Training School who spoke on "Daughters as Polished Corner Stones."

Miss Willie Kelly of China then led in prayer. Rev. T. L. Holcomb of Columbia talked on the subject, "Every Inch a Man."

Motion made by Miss McLelland and carried that a telegram be sent to the Mississippi Students at the Baptist Bible Institute at New Orleans.

The consecration service was led by Miss Susan B. Tyler, College Correspondent from Baltimore, Md. Subject: "Saved to Serve." The President then led in prayer for more consecration.

Adjournment to proceed to Woman's College.

Wednesday Evening.

The delegates and visitors were entertained in the afternoon by the Woman's College. The

exhibits in the Art and Home Science Departments causing much favorable comments for our wonderful Baptist School Girls.

After a delicious supper beautifully served in the spacious new dining room the guests were invited to the Auditorium and were entertained by the College Girls with a short program before the evening session was called to order.

The President, Mrs. Aven then thanked the Woman's College in well chosen words of appreciation; then introduced Miss Mary Ratliff, College Correspondent, who took charge of the program.

Miss Ratliff called Mrs. T. C. Lowrey, Miss Winnie Bennett, Miss Susan B. Tyler, Mrs. G. W. Riley, and Mrs. J. L. Johnson to the platform and complimented their work for the interest of College Y. W. A.'s.

The Y. W. A. opened the program with a processional, singing "O Zion Haste." The 23rd Psalm was then repeated in concert—Miss Bennett leading. Prayer was then offered by Miss Bennett.

Miss Ratliff presented the representatives of the Colleges and the following program was given: "Our College Y. W. A., It's Past," Miss Della Mae Wilkerson, Hillman College. "It's Present," Miss Nicholson, Clark Memorial College. "It's Future," Miss Christine Taylor, Woman's College. "The Blind Girls' Home," Miss Lora Neece, Blue Mountain College.

Special music by the quartet of the Woman's College.

Miss Susan B. Tyler, General College Correspondent from Baltimore brought the Convention a message, "What shall I do with the gift of life?"

Miss Ratliff asked that the Assembly rise and welcome Miss Tyler to Mississippi.

The program was concluded with a pageant:—"Ann of Ava," Reader Mrs. P'Pool.

Announcements and Adjournment.

Thursday Morning.

Convention opened with singing Hymn for the year.

President presented our beloved Miss Willie Kelly, Shanghai, China, who conducted the devotion using "Faith and its Triumphs," as her theme. She made gratifying reports of the work and mentioned specially Mississippi's part in giving Elizabeth Kethley.

Announcement was made relative to Miss Lackey's book, "Laborers Together," which portrays conditions in China.

Motion by Mrs. Yarborough that reports on Personal Service and Mission Study be deferred till afternoon, was carried.

Mrs. A. L. Gilpin rendered a lovely voice number, after which Mrs. Gilpin's little son and mother were introduced to the body.

The six Vice-Presidents according to Districts each gave a resume of all work in each territory. The Loyalty song was sung.

Mrs. Magee of Prentiss led in prayer.

Music was rendered by Woman's College orchestra, while a collection was taken, which shall express in a small way our appreciation for Miss Leachman, who so well represented our W. M. U. Training School.

The Baptist Bible Institute of New Orleans had its work splendidly presented by Mrs. Gough.

The President requested Mrs. Gough and Miss Leachman to convey to the Mississippi girls in their respective Institutions the love and esteem of the W. M. U. of Mississippi.

Upon presentation of our new Secretary of the Convention Board, Dr. R. B. Gunter, the entire body rose as a token of its pledge of loyalty to our great leader. In a masterly address, after Scripture reading from John 14:14, followed by prayer, he brought an inspiring message which showed the responsibility and opportunity of every Baptist.

Mrs. R. B. Stapleton led in prayer of thank-

Thursday, April 28, 1921

THE BAPTIST RECORD

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fulness and gratitude for our peerless secretary of State Mission Work.

Commendation of Miss Lackey's book, "Laborers Together," was spoken by Mrs. W. F. Yarborough also Mrs. I. P. Trotter of Shaw.

Dismissal by Mrs. L. G. Gates of Laurel.

Thursday Afternoon.

Convention called to order with President in the chair. Devotional conducted by Mrs. J. H. Kimbrough of Indianola. Prayer by Mrs. Dougherty.

Report of State Personal Service Leader, Mrs. W. F. Yarborough.

Special music by Mrs. W. M. Jones.

Prayer by Miss Tyler.

Report of Mrs. H. J. Ray of Grenada, State Mission Study Leader.

Training School Trustee, Mrs. J. L. Johnson, Jr., made report of Mississippi work in that line.

Greenwood W. M. U. through Mrs. W. M. Whittington, stated that the pledge from the Greenwood W. M. U. to furnish scholarship to one girl at Training School was made for two years.

Mrs. Dougherty pledged a scholarship for one girl.

Congregation sang "Jesus Calls Us O'er the Tumult," while copies of the proposed constitution were given out.

Mrs. Luther Tyler moved that a message of love and sympathy be sent to Mrs. A. T. Cinnamon who is ill. Carried.

Motion of Mrs. W. F. Yarborough to adopt Constitution by sections was carried. Miss Lackey read the Constitution. After more or less discussion on various articles the constitution was adopted as a whole.

Miscellaneous business was called for. Mrs. Dougherty moved that Mississippi request removal of W. M. U. Headquarters now located at Baltimore to a more central location. Discussed by Mesdames Longest, Yarborough, Champlin, Lee, Ray, Riley and Henderson. Carried.

Mrs. Bunyard moved that the State W. M. U. adopt "Laborers Together" as the foreign mission book on Second Certificate for this year. Discussed by Mrs. Ray and carried.

Report of committee on Credentials with Mrs. Chas. Harris of Hattiesburg as chairman, read and adopted. The registration showed 484 names.

Report of Resolutions Committee was read by Miss Willie Allen of Natchez. Adopted.

Chairman of all committees responsible for the entertainment of the Convention were presented to the body and were given a rising vote of thanks.

While Mrs. J. A. Lee, Chairman of the Committee on Obituaries read her report, the body stood as a tribute of respect to our departed members. Prayer by Mrs. Bunyard.

Banners were presented as follows: for Mission Study, the Second District. Sunbeams, 1st Church Laurel. Y. W. A.'s Charleston. R. A.'s Summit. G. A.'s Okolona.

Mrs. I. L. Toler of Gloster, Chairman of the Nominating Committee read that report. All officers were re-elected except Mrs. W. F. Yarborough, Personal Service Leader, and Mrs. H. M. King, Stewardship Leader, these sisters declined re-election. Mrs. H. F. Broach of Meridian, and Mrs. P. B. Bridges of Jackson were elected.

The Committee nominated June as the time for the next meeting. This was discussed by Mesdames Johnson, Riley, Henderson, Whittington, Lee, Harrington, Dougherty, Bunyard and Tyler. Mrs. Longest, Mrs. Henderson moved to amend by striking out June and inserting April. Carried.

Water Valley was chosen as the next place of meeting. The Recording Secretary cast the vote of the body for the adoption of the report of the Nominating Committee as amended.

All officers were called to the platform and Mrs. Longest, the District hostess for the next Annual Meeting bade the body welcome to Water Valley.

The closing consecration service was led by Mrs. Kelly of Gulfport. Prayer by Miss Lackey.

Thursday Evening.

Convention called to order at 7:30 by the President, Mrs. Aven. Congregation sang "Jesus Shall Reign."

Mrs. W. Y. Quisenberry led the devotional, her theme being "Obedience."

Music by the College Orchestra.

Mrs. Lizzie George Henderson gave a splendid report of the White Cross Work which was adopted.

Message in song by Mrs. Annie Lou Gilpin.

Dr. Yarborough presented Dr. E. N. Walne, Missionary to Japan, who gave a soul-stirring address.

"We Praise Thee O God," was sung by the congregation at the request of Dr. Walne.

Dr. Yarborough prayed and pronounced the benediction.

And thus was brought to a close the greatest W. M. U. Convention in the history of the State.

THE WISDOM OF SOUTHERN BAPTISTS ON THE UNION MOVEMENT.

It is hardly necessary to define the union movement. We have had it on this side of the world and on that side long enough to see some of its workings and results. It is sufficient to say that it is an effort on the part of certain leaders to consolidate the Christian forces of the world in order, in their opinion, to accomplish greater things in evangelism, and to hasten the coming of the kingdom of God, a most worthy motive. Southern Baptists believe in union and practice it where the union is both scriptural and efficient. They always have been, and are still, and always intend to try to be ready to join in with all God's people to do greater things in God's work, where the union is either according to the scriptures, or not opposed to them, and is really able to produce greater results. Southern Baptists then believe in scriptural and efficient union. Is the present day union movement

Scriptural?

We are often told that our Lord prayed for the union of His people, and He did. His Word also seeks, "How can two walk together, unless they are agreed?" He also tells us that in some conditions He came to bring, not union, but discord, even separating those of the same household. He certainly did not pray that His people would violate, or compromise, what they believed to be the teachings of His Word. When we all are led by the Holy Spirit to believe the same, then we will be automatically united, and our Lord's Prayer will be answered in His way. Until we are thus led of the Spirit any organized union movements will have to be based on compromises. The more denominations with distinctive and separating beliefs that enter any union, the more the compromises. We some times can and ought to compromise with what is our own, but we have no right to compromise with what belongs to others, especially with what belongs to God. We make bold to state, without fear of any denial from any one that The Union Movement is based upon compromises.

It is also true that the hot bed of radical theology that disbelieves and denies many of the precious fundamentals held for the ages by all denominations, is this same Union Movement.

We often hear it said, "In union there is strength," which is true when it is a union of kindred spirits, otherwise it would be, in union there is weakness. For several centuries after our Lord's resurrection the Christians became very much stirred up about union. They were gradually carried by the leaders into a union

that produced the Pope and the Catholic church. Then naturally followed the weakness the deadness, and the darkness of the Dark Ages. Loyalty to the Scriptures broke up this union and brought us into greater light.

It is a great pity that our would-be leaders do not read history and learn that forced union is weakness. China is far from being ready in many respects for the establishment of one church for the whole country. The United States is not ready for it, how much less the foreign mission fields. Some countries have tried it in their established churches, and here again history tells the same story. The Union Movement is then certainly not Scriptural, and this is enough to show the wisdom of Southern Baptists in not joining it. However no one discusses its Scripturalness, but the advocates insist that the movement is

Efficient.

We ought to be fair and admit efficiency wherever we find it. The Union Movement is certainly efficient in spending the Lord's money. Everybody's money is nobody's. Great things require great expenses. Overhead expenses are greatly multiplied, often beyond what is necessary. It is very easy to multiply expenses beyond results.

The Interchurch World Movement and smaller unions on mission fields afford sufficient proof for the above statements.

Forced organized union based on compromises is most efficient in producing discord. The compromises may hold them together for a while, but sooner or later the real differences will produce discord. Discord is never efficient. Dr. Gambrell's illustration, putting a dog and a cat in a barrel, is very appropriate here. Even two cats will get on better with their tails not tied together. A union college in China composed of several denominations has lost two good men from discord, one English Baptist and one Northern Presbyterian, and recently the whole faculty was asked by the Trustees to resign because of discord. Union is not democratic, controlled by the few, not by the many. Southern Baptists are democrats.

The Union Movement is also efficient in breaking down, at least in not producing, loyalty to the local church. Right here is an important difference between Baptists and nearly all other denominations. We emphasize the local church. Union emphasizes the union of local churches. Union begins at the top and, if it goes anywhere, must go downward. It reverses the natural order of growth and works from the outside toward the inside. We find that Christians taught by the advocates of union do not make loyal and efficient church members. They are looking for something bigger than the local church. We are speaking both from experience and observation.

We conclude from the above that the Union Movement is neither Scriptural nor Efficient, and that Southern Baptists are wise in keeping out of it. We are a great people with a great message to the world. We were never better prepared than now to deliver our message, and secure for it a respectful hearing. We are wise in not weakening ourselves by entangling alliances with those with whom we are not agreed.

The Seventy Five Million Campaign has made the other denominations sit up and take note. This is no time to lose our Baptist opportunity. I am glad to come home on furlough in hearty accord with our Baptist position on this Union Movement that is trying to embrace the whole Christian world.

R. T. BRYAN,

Missionary, Shanghai, China.

April 7, 1921.

A TRIUMPH AND TOUR THROUGH THE SOUTH

By L. R. Scarborough.

At the request of the Conservation Commission I left my busy task at the Southwestern Seminary, gave up three long-standing engagements for evangelistic meetings in three large cities and gave sixty days to the Cash Round-Up of the 92½ Million Campaign. At this writing I have been away from home fifty-five days and covered two states and one District of Columbia. I have traveled more than 2,000 miles, spoken more than 100 times to between 60,000 and 90,000 hearers, to representatives of more than 10,000 churches. I have been on sleeping cars more than forty nights and have put every ounce of strength into this marvelous movement for the Master.

Deacon Speaks on Train.

I have missed only one engagement originally made for me and missed only three that were made for Dr. Gambrell. All of these delays were due to other mis-calculations of train schedules by the secretaries making the arrangements. I have had only one late train. It was an all-Pullman steel train and made its schedule at the fastest speed allowed by the company. At the place I took the train a Baptist deacon took the engine. To make my engagement he had to make up an hour and a half in six hours. He seemed to turn that great train into a flying machine. As he flew around the curves I prayed that he might be under a special dispensation of Providence since he was doing it for Baptist victory. He put me there on time as his contribution to the Campaign. This happened in New Mexico.

Everywhere the brethren have greeted me royally far better than I deserved. With but few exceptions great crowds, many times overflowing the auditorium, have greeted me. I have never seen such enthusiasm, such reliance, such a spirit of victory and sacrifice. Every Baptist I have seen has promised to pay his pledge and do his best to bring his church up to the standard by May 1st.

Many People Won to Christ

I have seen during the services on the Campaign from 25 to 50 professions of faith and more than 50 additions to Baptist churches; one president of a First National Bank saved and joined the Baptist church, the wealthiest man in that section; a wife of a bank president with a million and a half in her own name converted and joined a Baptist church; a wealthy oil man and wife saved and baptized; and many others from all ranks of life saved. I have seen in the 55 days some fifteen men and women volunteer for missionary and mission work; and, on such tides of power, come down on the people as they have purposed to put a crown on Christ in this great movement.

I have not seen a church that is not building or planning to build or clamoring for need of more room for its Sunday Schools and congregation. I have seen Sunday Schools that have grown from 100 to 200 in three

months, churches that have increased the pastor's salary from \$600 to \$3,600 in three years, and from \$1,800 to \$5,000 in three years and raised their gifts to outside causes from \$400 to \$4,000 in three years. Oh, such growth, such unity, such solidarity, such vision, such spirituality, such passion for a lost world as I have seen among pastors, laymen, women and young people! My soul is in a constant state of unspeakable ecstasy over that I know about our people and God's blessings on our investments for Him.

Victory Is in Sight.

I do not know what the issue will be in cash by May 3rd. If what I have seen are samples of the situation a complete victory is certain. I am confident that if the forces will push vigorously up to the last hour of May 3rd, see every Baptist, urge the more fortunate to pay more than two-fifths of their pledges and get every body to do their best, we will record a wonderful victory, paying the obligations on all of our general causes, save Baptist credit and put forward all the work of the future in a wonderful fashion.

I promised God I would give Him the best I had in my life to make victory real, and I have the consciousness of having kept my promise. I have gone full length and am trusting Him to bring it to pass. The state secretaries everywhere are doing their best; so are the general secretaries. The pastors, missionaries, evangelists, men and women everywhere are alert, active, praying and pushing. The biggest thing we have now is a glorious Baptist spirit of loyalty to Christ, a mighty unified will to win in every section of the land.

Many Others Gave Valiant Service.

Dr. Gambrell was prevented from being in this tour by serious and continued sickness, but even his sickness greatly helped, everywhere to arouse the people. He will be at the Convention, thank God, greatly improved.

Dr. Mullins did valiant and glorious service in nine or ten states, mightily stirring the people in his great addresses on the Call and Opportunity of Europe and other phases of the Campaign. Dr. George McDaniel greatly helped in Virginia, North Carolina. Dr. George Truett mightily moved the people of Oklahoma, Illinois and West Texas. Pastor J. G. Rousseau of Marshall, Texas, rendered noble service in Louisiana and East Texas. Dr. M. E. Dodd of Shreveport went through Georgia like a spiritual storm of power arousing the people. Doctors Love, Gray and James. Doctors Powell, Quisenberry and many, many others went every where at the call of their own and other states, stirring the people. Dr. J. T. Henderseon, in holding a large number of Laymen's conferences throughout the states with his splendid program on stewardship, has done a wonderful work to aid the Cash Round-up. His own messages have stirred the people. The messages of Brother George Hays and the speeches of other laymen have

brought great re-inforcement to victory.

Future Tinted with Promise.

I face the future with a soul aglow with holy optimism and confident hope in our people and our Saviour. My comrades in this holy conflict let's be good soldiers now and make for the Saviour a name above every name. Here is my heart for the greatest Loyalty Convention we have ever had. Chattanooga will take care of us in a worthy fashion. Let's go 10,000 strong and have a conquering time together as we plan to extend the glorious gospel of our Lord and Savior to the ends of the earth.

LELAND.

We have just closed special meetings in the church here in which we had the assistance of H. L. Martin, of Indinola, and O. P. Estes, of Lyon. Beside other great good accomplished we received into the fellowship of the church forty-one new members, twenty-six of these coming on a profession of faith. The attendance constantly over taxed the capacity of our building. Exceptionally large attendance characterized the morning services, frequently reaching as high as one hundred and seventy-five to two hundred. Our building plans have been halted temporarily by the distressing financial situation prevailing here, as well as by the necessity of stressing the need in connection with payments on our Campaign pledges. We are hoping to round out the close of the Campaign year with approximately full payments on our annual quota of twelve thousand dollars. Among our men who subscribed largely are those who have had enormous financial losses, some having lost totally their capital, as well as savings of years.

We begin tomorrow, April 17, an institute for the officers and teachers of our Sunday School. Byrd and Sweaney will be with us. We are hoping to reach the A-1 Standard in our Sunday School organization as a result of the institute.

Fraternally,
W. H. MORGAN.

McCOMB FIRST CHURCH

Our annual protracted meeting closed Sunday night with seventy-eight additions. Dr. W. D. Powell did the preaching, and it is needless to say that he did it mightily. Many times he thrilled the crowd telling his remarkable experiences in Mexico and in other places. Dr. Powell, as you may know, has traveled also in Europe and Egypt, the Holy Land, etc., inasmuch as he is working for the Foreign Board, he told the people that all they contributed above his actual expenses would go on their pledges to the campaign; and so they gave \$1,800.00. For the first time in some years the church decided not to have a singer, and the pastor was asked to lead the same. Assisted by the choir, well drilled in some new songs before hand, that was a success. The church now has eleven hundred members.

THEO. WHITFIELD, Pastor.

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"The Guaranteed Bank"
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Porto Rico Potato Plants, \$2 per 1000; 5000 or over at \$1.75. Tomato Plants, Stone and Greater Baltimore, 500, \$1; 1000, \$1.75; 5000 at \$1.50, prompt shipment. Clark Plant Co., Box 108, Thomasville, Ga.

TRY RENWAR FOR RHEUMATISM

It is not necessary any longer for you to suffer those intense pains and aches of rheumatism. Renwar is a salts combination scientifically prepared to neutralize the uric acid in the blood, and thereby cure rheumatism. Don't wait until those rheumatic pains return. Buy a bottle of Renwar, and forget about that rheumatism. Renwar is an old well-established remedy. It is prescribed by the best of physicians, and has thousands of friends. President L. A. Bauman of Varley & Bauman Company, Nashville, says, "Renwar entirely relieved me of my rheumatism." For sale by druggists. Price 50 cents. Positively guaranteed by money-back offer. If your druggist doesn't carry Renwar in stock, tell him to order it for you from WARNER DRUG COMPANY, NASHVILLE, TENN.

HEADACHES VANISH

Sick or nervous headaches, backaches, woman's aches, etc., almost instantly respond to the liquid remedy—Capudine. It stops the pain by removing the cause, giving quick relief. Every home should keep a bottle handy. Sold by druggists in three sizes. Insist upon the liquid remedy—Capudine.

Cabbage and onion plants, genuine frost-proof, grown in the open field at Texarkana, Arkansas. Plants will stand colder freezes than those grown farther south and east. Strong, hardy, well-rooted plants, moss packed around roots of each bundle of fifty plants and each bundle labeled separately with name of variety. Cabbage varieties: early Jersey Wakefield, Charleston Wakefield, Succession, Early and Late Flat Dutch. Onion varieties: White Bermuda, Yellow Bermuda. Prices Prepaid 300, \$1.10; 500, \$1.50; 1,000, \$2.50; express parcel post. Prices: 100 for 50c; 200, 85c; collect, \$2. the thousand. Full count, prompt shipment, safe arrival an satisfaction guaranteed. UNION PLANT COMPANY, TEXARKANA, ARK.

NOTICE TO ALL PARTIES WISHING TO PLACE ORDERS FOR SONG BOOKS IN THE NEAR FUTURE.

It is not an easy problem for the Book Store to carry an unusually large supply of song books at this time of the year, and sometimes it is necessary for us to order them direct from the publisher, so we are asking that in ordering song books you will give us at least a week or ten days notice before your meeting begins, so that if we do not have the books in stock we can get them from the publisher and have them sent to you in time for your service.

THE BAPTIST BOOK STORE,
Jackson, Mississippi.

S. W. SEMINARY PASSES 1,300 MARK.

The Southwestern Baptist Theological Seminary at Fort Worth, Tex. is now past the 1,300 mark in its combined enrollment for this year, having 685 resident students and 642 students in correspondence.

The tides of revival are high. Last week some five or six of our faculty and as many more of our students were out holding meetings. The class in Evangelism has been reporting from 125 to 200 souls saved each week.

The whole Seminary is heart and soul with our brethren in the Campaign. Seminary Hill Church is leaving no stone unturned to bring up our part for the Lord.

Just now we are looking forward to the climax of our Russian war romance in the return of Mrs. John Kovalchuk from the interior of Minsk province, Russia, to her husband who is one of our finest students. They have not seen each other since the beginning of the war and no message was successful in reaching either of them for about three years of that time. There will be a thrilling story to tell when she arrives. The Seminary faculty and students raised a fund of some \$400 to get her out of Russia. It has taken nearly a year to accomplish this.

Recent prominent visitors have been Secretary Shaw of South Dakota; Dr. M. E. Dodd of Shreveport, La.; Missionary G. W. Bouldin of Fukuoka, Japan; and Dr. C. L. Goodell, noted Methodist pastor-evangelist of New York City.

We wish to call attention to the address made by Dr. J. D. Ray on the life of Dr. B. H. Carroll, founder and first president of the Seminary. This address was delivered at the recent celebration of Founders' Day and appears in the current number of the Southwestern Journal of Theology. As the biography of Dr. Carroll has not been written, perhaps many will be glad to read this chaste and charming presentation of one side of his life by one who knew him him so well.

Bro. J. G. Lott has accepted the call of the church at Arlington, Tex. He will serve them from the Seminary as he continues to pursue his work for the degree of Doctor of Theology.

Brother J. H. Winstead has accepted the call of the church at Bridgeport, Tex., and will move on the field about the first of June.

The Baptist Denomination has begun the greatest movement in the history of our people. I don't know of anything that is bigger just now for the souls of men are at stake. It is a gift to God. We did big things during the war in buying war saving stamps, liberty bonds, but we expected to get our money back some time with interest. In this we are giving to God to carry on his work of bringing in the kingdom of Jesus Christ. We promised to pay into the treasury of God over \$92,000,000 dollars. It is far better not to promise than to promise and fail to pay.

This movement was of God and no other. Man could not have accomplished such a task by himself, and the Devil has never been foolish enough to put into the hearts of God's people to raise a large sum of money to fight sin with and preach the gospel to lost men and women. We believe in God now, we will trust Him in this time of financial depression. I believe that God is trying us to show us to ourselves. We believe the Bible and all the promises in there. We say that we believe in following Jesus; we sing, "I will go where you want me to go, and say what you want me to say, I'll be what you want me to be." Now will we do it or not. Christ did not stay at home to do all of his work but went all through the country preaching, healing all manner of diseases, administered to all human suffering. There never was as much suffering in the world as there is today, look at the millions in war torn Europe and the forty millions in the famine district of China, twenty millions must die there this year for they cannot be reached with food and clothing in time to save them.

There is not any one else for them to go but the Christian world; no help from any other source. If we will, we can help them. God will provide a way if we only look for it. Brethren God has never laid more upon his people than they could carry. God loves the faithful obedient children. I know that there is a great temptation with a great many to say that I just can't pay anything at all. Times are too hard, I farmed last year and at a loss too, but I made enough to pay my pledge and still live. Brethren listen to the appeals from our schools where our ministers for the future are to come from, if we don't pay they will have to go home and stay there. Look at our Orphans homes, where there are 200 children being cared for, can we see them turned out on the mercies of the world. Can we hear the groans of the sick, must our hospitals be closed. Shall we turn a deaf ear to the call from across the mighty deep, where souls are dying by the thousands without Christ as a Saviour. Remember our old soldiers of the cross who spent their lives in the service of the Master and are now dependent on us for their living. We owe much to them. Eternity alone will reveal what they have done for us. Brethren we cannot afford to let our pledges go unpaid. A man told me the other day that he was going to borrow money to pay his pledge, and he was the largest pledgor in his church. That is the kind of men we need to carry on God's work.

My brother should the heathen stand at the judgment bar of God and say to you and me, "Had you done your duty in yonder world I would not spend my eternity in a devil's hell." Brother if this should be the case what an awful charge that would be to one who professed to love Christ while on earth. The seriousness of life is not in dying but in living. We will be judged by what we do while on earth and not what

we do while dying. Let us rally to the cause as a mighty host and sing the victory song May the first.

Your brother in Christ,
W. L. GRAFTON.
Noxapater, Miss.

REVIVAL MEETING FIRST CHURCH GRENADA

Our meeting closed Sunday 17th. Dr. R. L. Motley of Florence, Ala., did the preaching and Bro. A. E. Pardue of the Bible Institute, New Orleans, did the singing. We feel that much good has been accomplished. Bro. Motley's sermons were all forceful and timely. Bro. Pardue did some of the most sensible and religious singing that I ever heard. He is congenial and efficient in every way.

We had twelve additions, nine for Baptism. Several made profession that did not join the church.

These brethren greatly endeared themselves to our people and were a great blessing in many homes into which they went while with us.

Sincerely,
A. A. STANLEY.

MRS. J. W. PURVIS

On April 1st Mrs. J. W. Purvis fell asleep in Christ while sitting in her favorite chair reading the Baptist Record.

Sister Purvis was born in Rankin County, December 21st, 1857. She had been a faithful member of the Baptist church for 40 years, and had been a member of the Griffith Memorial church most of the time since its organization.

She leaves a husband, one of our most faithful members, and two daughters, Mrs. C. P. Matthews and Mrs. L. R. Williams, and a host of sorrowing friends.

"Asleep in Jesus! blessed sleep! From which none ever wakes to weep."

Her Pastor,
G. W. RILEY.

TETTERINE CLEARS BABY'S SKIN

and drives off the rash and pimples. Harmless, soothing, fragrant. SHUPTRINE CO., SAVANNAH, GA. 60c at your druggist's or from the

SALVATION SONGS.

This new collection of songs will surely Schools and Sacred Meetings generally. De-Children's Songs, Miscellaneous Songs and parts: Songs of Service, Gospel Songs, please you. Adapted to the needs of Sunday Hymns. Printed in both Notations. Fine collection of Sacred Music. Price 25c; Des. \$3.60 prepaid. Sample copy mailed for 25c.

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"Bayer Tablets of Aspirin" is genuine Aspirin proved safe by millions and prescribed by physicians for over twenty years. Accept only an unbroken "Bayer package" which contains proper directions to relieve Headache, Toothache, Earache, Neuralgia, Rheumatism, Colds and Pain. Handy tin boxes of 12 tablets cost few cents. Druggists also sell large "Bayer packages." Aspirin is trade mark Bayer Manufacture Mono-aceticacidester of Salicylicacid.

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Not Spring Fever
But Malaria
CAUSES THAT LAZY
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THE ALABAMA & VICKSBURG RAILWAY

Southern Baptist Convention

CHATTANOOGA, TENN., MAY 12-18, 1921

SPECIAL SLEEPERS will be operated via A. & V. Rys., on following schedules:

| | |
|--------------------------------|----------------------|
| Lv. Vicksburg Train No. 2 | 8:55 p. m. May 11th |
| Lv. Jackson Train No. 2 | 10:20 p. m. May 11th |
| Ar. Chattanooga Train No. 2-42 | 11:10 a. m. May 12th |

For information concerning round trip fares, sleeping car fares and reservations, address W. E. PLEASANTS, Ticket Agent, Jackson, Miss., or the undersigned.

W. H. DICKSON, T. P. A.,
VICKSBURG, MISSISSIPPI.
C. F. WOODS, G. P. A.

NEWS IN THE CIRCLE (Martin Hall.)

The matter of the next president of the Southern Baptist Convention is eliciting much interest from many brethren. Some caustic things have been written, while others appear to be unnecessary. Now is the time to be urging the second year payment of pledges to the 75 Million Campaign.

There is a film company offering to furnish films for exhibition in churches on Sunday night to take the place of the regular service. The world is leaving nothing undone to entangle the church in its meshes. Pastors should allow nothing to lower the standard given by the Master. Too many things have already come in to mar the symbols given in the New Testament.

Pastor G. T. Hunt has resigned as pastor of the Micado Place church, Macon, Ga. It is not stated where he will go, or what his future activities will be.

The great Calvary church, Washington, of which Dr. Green was so long pastor, has secured the services of Dr. W. S. Abernathy of the First church, Kansas City, Mo. He will begin work May 1. Dr. Abernathy has accomplished a great work in Kansas City and doubtless will keep aglow the splendid spirit of progress which Dr. Green left.

Evangelist U. S. Thomas, of the Home Board force, has just closed a fine meeting with the Lincoln Park church, Knoxville, Tenn. The meeting reached the men of the city and many of them were saved. Seventy-three additions to the church.

The Western Recorder of the "Growing Pain Convention Problems." It refers to the enormous size of the convention, and the difficulty of entertainment. Some good suggestions are offered to ease the pain. The garment of rules and methods which fit so well years ago, are now too small.

In view of the pioneering for the presidency of the Southern Baptist Convention in Chattanooga, Secretary L. E. Barton of Arkansas, suggests that we have a Baptist primary election. This would probably save the people some time and worry.

The church at Lyon is in the midst of a great revival. Pastor Estes has the assistance of Rev. J. D. Franks, of Pineville, La. The choir from Clarksdale is aiding in the music.

The Bethany church, Kansas City, Mo., has recently enjoyed a gracious refreshing from the presence of the Lord, over 150 professions of faith. Fifty have been baptized and many others approved for baptism. Pastor Boggess was assisted by Bro. Burch. A free will offering of \$500 was presented to the visiting preacher.

Rev. O. P. Joyce, pastor of Roanoke church, Kansas City, has resigned the

pastorate of that church to accept a call to the church at Raytown, same state.

The East Church, Louisville, Ky., loses the pastor, Rev. Wm. M. Nevins, who resigns to accept a call to the Central church, Winchester. He enters the new field May 1.

The First church, Tampa, Fla., is planning to build a beautiful house to cost \$350,000. Dr. C. W. Duke has been the pastor for several years. He has wrought well.

The commencement exercises of the Louisville Seminary will be held May 1-3. Rev. Geo. C. Moor, of New York, will preach the baccalaureate sermon, and Dr. Geo. W. Quick, of Greenville, S. C., will deliver the missionary address. The alumni address will be made by Rev. M. L. Wood, of West Virginia. This is the greatest session in the history of the Seminary.

THE TUPELO MEETING

On Sunday at 11 o'clock, April 10, a large congregation, including many from the churches of Lee county, gathered at the Baptist church at Tupelo.

Miss Mallory gave us a charming address on the importance of paying our pledges to the 75 Million Campaign. Then followed by Dr. Mullins a very interesting account of his visit to the countries of Europe with Dr. Gambrell.

In the afternoon Dr. A. J. Dickinson, of Birmingham, Ala., gave us a most excellent sermon on loyalty to Christ, especially in the matter of the 75 Million Campaign.

At night our meeting began, which lasted several days, Dr. Dickinson, father of our beloved pastor, doing the preaching. He is a clear and forceful speaker. He puts the right word in the right place. He is easily understood because he uses simple and beautiful Saxon English. In this respect he is in a class with Broadus and Gambrell. His style of delivery is conversational and without affectation, and far removed from what Dr. Broadus called "Turgid Mississippi River Rocky Mountain eloquence."

His sermons were largely expository. I may safely say that in every one Christ was magnified along with salvation by grace and the Christ-life in his people.

His sermon on religion in business founded on Christ's dealing with Zaccheus, was listened to with intense interest by a large number of business men. Taking Romans 6:3-11 as a basis he preached a wonderful sermon on what baptism means. The one on Titus 2:11-14 considered as a creed was one of his best. Others on Christ and the woman at the well; the goodness of God, Mary of Bethany were highly appreciated. Indeed all were spiritual feasts.

The meeting was characterized with plainness and simplicity and free from the objectionable methods of modern evangelists. It was a time of seed sowing. Up to date there have been fifty-two additions to the church, 35 by baptism. Quite a number of these for baptism came the next Sunday after the meeting closed and Dr. Dickinson had gone home. Others are expected to come in next Sunday and we hope for some time to come others

will follow.

The meeting will never be forgotten on account of the great amount of Bible truth proclaimed and the spiritual uplift we enjoyed.

J. S. BERRY.

KINGDOM MATTERS AT MAGEE.

The outlook is encouraging and the pastor is well pleased with the folks here. Attendance at both Sunday school and church services is good. There were six additions to the church last Sunday. The prospect for a good showing for our 75 Million Victory drive is evident.

The pastor's home has been much improved, including a new roof and a large sleeping porch. To keep out blowing rains, there is a newly patented curtain, invented by one of our members, which automatically rolls down behind the wainscoting to be pulled up instead of pulled down whenever needed. Since getting into this modernly equipped sleeping porch the pastor and his family feel sure that no home is complete without one.

Our town is growing all the time. New residences are going up all around and new people moving in.

We are praying and working for two special things just now and ask every reader of this article to pray with us for them. First, to meet gloriously and victoriously our 75 million obligation before May 1st. Second, that we may have a great soul-stirring and soul-winning revival in the near future. So mote it be.

T. J. MOORE.

MAGNOLIA

The meeting at Magnolia closed on Sunday night, the 17th, after the week of storms and floods. Bro. J. H. Lane of South McComb was with us. He was at his best on the great doctrines of Jesus. They were clothed with power under the direction of the Holy Spirit. There is just one J. H. Lane. He is better known in South Mississippi than any other man. May he be spared long, for his place will be hard to fill.

We baptize next Sunday night.

The Seventy-five Million Campaign moves forward. God be praised.

Hopefully,

WESLEY H. H.

SEARCH YOUR ATTIC FOR FORTUNES IN OLD CONFEDERATE ENVELOPES

Among the old letters of many Southern families are hundreds of very rare stamps and envelopes. Many have been found and sold for small fortunes. Single envelopes have been sold as high as \$700.00. Many have brought upward of \$50. each. It sounds "fishy" but it's true. They are valuable because they are rare. They are rare, not because there are only a few, for there are many of them, but simply because most of them are forgotten, being stored away in old trunks and closets.

The most valuable stamps and envelopes are found among those mailed throughout the South from April to November, 1861. Not all of these are especially rare, but many are of great rarity and among the latter are those which were issued by Postmasters in about fifty towns and villages. In April 1861 just after the war was declared and before the Confederacy had time to make their regular issues of stamps, many local offices were allowed to make Provision-

al issues. Some of these were gummed stamps, made similar to any stamp except that they were not perforated, but had to be separated with shears instead of torn apart. Others instead of stamps were franked envelopes, the "stamps" being printed on the envelopes, but nearly all of them bearing the name of the town and also that of the Postmaster.

These local issues were discontinued in November, 1861, at which time all offices were supplied with the National issue of stamps bearing the portraits of Davis and Jefferson. Later others were issued bearing portraits of Washington, Jackson and Calhoun. None of these 1861-1865 National issues are rare although some of them command a fair price. The rare ones are the local issues used from April to November, 1861.

Make a thorough search through your attic for these old war letters. Fortunes in rare stamps have been found in old safes which no one ever dreamed contained anything of value. Many an old trunk or chest contains letters that may bring the finder a profitable reward. Send these to Mr. Harold Brooks, Marshall, Michigan, and he will immediately write you stating whether they are of value and, if so, will offer you full value for them. He is a private collector of rare stamps and envelopes and will pay more for those he is seeking than a dealer.

The Advertising Manager of the Baptist Record has known Mr. Brooks for many years and you may place fullest confidence in his integrity. He will advise you frankly, offering what he regards the envelopes as worth to him and in case the envelopes are not satisfactory they will be returned to the sender.

As so many stamps are similar in appearance Mr. Brooks cannot quote values from written descriptions, but must see the envelopes. Furthermore, the condition of a stamp or envelope has an important bearing on its value.

If envelopes are sent in a bunch they should be very carefully wrapped—if possible between cardboard to protect them from becoming wrinkled or creased. Do not cut the stamps from the envelopes, but send the complete envelopes. Also take care not to tear the stamps or put pins through them. Such damage greatly reduces the value of any stamp. If you have reason to believe your envelopes contain any of great value send them by Registered Mail.

This notice will not be printed again so make a thorough search now before the address is lost or forgotten. Tell your friends or ask permission to look over their old war letters. Many elderly people have kept hundreds of such letters. Mr. Brooks' address is as follows:

HAROLD C. BROOKS,
Box 120,
Marshall, Michigan.

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B. Y. P. U. DEPARTMENT

AUBER J. WILDS, Field Secretary, Oxford, Miss.
"We Study That We May Serve."

LINCOLN COUNTY FOSTERS FOUR B. Y. P. U. TRAINING SCHOOLS

The County Superintendent of Education, Mr. Russell Ellzey, a member of the Baptist church at Brookhaven with a keen interest in the spiritual as well as mental development of the young people of Lincoln county entered heartily into the plan of the Brookhaven church to reach several of the rural churches of the County with some B. Y. P. U. work. Mr. Ellzey arranged with the principals of three of the schools of the county to give an hour each day for a week for the study of the B. Y. P. U. Manual. In addition to arranging for the work, he gave his time and use of his car to take a worker to these different schools. We give herewith a brief sketch of each school:

Heuck's Retreat.

Each morning for five days leaving Brookhaven by eight o'clock the State Secretary went to Heuck's Retreat school house, which is just across the road from the church. We had the first hour of school in which all the young people of B. Y. P. U. age met in the study of the B. Y. P. U. Manual. On account of sickness in the community the attendance was small but those in attendance were very responsive and on Friday when the test was given nine bright young people passed successfully. We were indebted to Mr. Smith the principal for his hearty co-operation, he was one of the nine to take the test.

Mount Moriah.

Leaving Heuck's by nine-thirty we drove back through Brookhaven and south for another five miles to Mt. Moriah church. Our class in the Manual here began at ten-thirty and was held in the school building which is on the same lot with the church. Mr. Montgomery, the principal of the school was most cordial in his reception of the worker and co-operated to make the class a success. A number of the young people attended the classes but only a few took the final test, six passing successfully.

Edwards School

In the afternoon during this same week Mr. Purser, pastor of the Hazlehurst church, who was with us for the week, went to Edwards school house, west of Brookhaven and taught a class in the manual. The class here was begun right after school was out for the day and necessarily the class was made up of only those interested ones that could stay until four o'clock. Mr. Purser reports interest and enthusiasm on the part of the class. Six diplomas were sent to those passing the test.

The church, New Prospect, is about two or three miles away but the young people reached were members of this church.

Brookhaven.

Each afternoon at three-thirty the state secretary had a class of Juniors

in the Junior Manual. The Juniors came right from school to the church and proved an interesting class. On Friday afternoon a test was given in which twenty-nine Juniors labored for about forty-five minutes. After the examination a delightful social was given to all those taking the examinations. Mrs. Kees and Mrs. Taylor prepared refreshments which were served by the social committee. Miss Kees, the Junior leader, with the social committee, had planned several most interesting stunts, contests, etc., a prize was won by Mr. Wilds. It proved to be a pretty box of candy with a nice red ribbon tied around it with some nice smooth stones (the kind that David used in his sling) inside. With a neat little card bearing the message, "April Fool," it being April 1st.

At Night.

Each evening from seventy-thirty to eight-thirty the seniors met. Two classes were taught, a class in the Senior Manual and a class in training in the Baptist spirit.

Bro. Purser taught the class in training in the Baptist spirit which was an interesting class. Bro. Purser is a splendid teacher and rendered good service for us.

Results.

Besides the fifty-two awards given the five B. Y. P. U.'s reached were more deeply grounded in the value of B. Y. P. U. work and we hope a spirit of "union loyalty," "county loyalty" and "state loyalty" has been created that will put Lincoln county among the 100 per cent B. Y. P. U. counties of the state.

ELLISVILLE HAS TRAINING SCHOOL.

Bro. C. E. Bass, pastor of the church at Ellisville, with the help of the state secretary, has just closed a successful week's study for his young people. Each afternoon the Juniors met and studied the Junior Manual. Thursday afternoon they organized with the following officers: Leaders, Mrs. Alma Lundy; Assistant Leader, Miss Bessie Hiscox; President, A. J. Lundy; vice-president, Virginia Clark; secretary, Lillian Austin; Cor. Secy, Annie Lee Welborn; Librarian, W. P. Craft; treasurer, Ida Frances Williams; chorister, Bessie Hiscox; pianist, Eloise Griffin; group captains, Lillian Williams and Jack Brown.

A. H. S.

The class in the Senior Manual was taught each evening from seven to eight at the A. H. S. This was a most successful class and touched the life of several churches through the young people of the school.

Altogether forty awards were given, with a Junior union organized and the spiritual life deepened on the part of all.

West Laurel's slogan is: "Jones county over first."

They mean by that that they will see to it that a B. Y. P. U. is organized in every church in Jones county. Since

the convention in March they have organized five B. Y. P. U.'s and want to know "who's up to that," not bragging but boosting. A list of officers they furnish of the union just organized at Indian Springs, are as follows: President, W. L. McNair; vice-president, Woodie Moffett; secretary, Jewell Grafton; treasurer, Jeff Harper; librarian and organist, Florence Quimby; corresponding secretary, Addie Boler; Chorister, Felix Quimby; quizz leader, Clara Grafton; group captains, Eunice McNair and Eddis Meador.

BOOST YOUR PARTICULAR UNION.

Picayune, Miss.

We organized a B. Y. P. U. at Palestine last Sunday, had about thirty members. Officers were duly elected and everyone seem to be in earnest effort for a real B. Y. P. U.

Yours truly,
ETHEL LANGFORD.

Cor. Sec.

Senior B. Y. P. U. of Liberty, Miss.

The following program was rendered in the Auditorium of the Liberty Baptist church Sunday evening March 27th:

Subject—"Does God want my life for special service."—President in charge, Mrs. Odie Kirby.

Song—"To the Work, to the work."

Bible Quizz—Led by by Mrs. Edna Watkins Hewitt.

Secretary's Report from black-board, by Miss Myra Hazlewood.

Introduction—By Group Captain—Miss Maggie McKay.

Scripture Lesson—Isaiah 6; read by Miss Jamie Owen.

"God's Holiness and Man's Sinfulness," Discussed by Mr. Cohen Jenkins.

Song—"Holy, holy, holy."

"God's Call and Isaiah's Answer."—Discussed by Mrs. Reba Jackson.

"Christian Experience Back of the Call."—Discussed by Mr. Sempster Gerald.

"A General Call for Special Acceptance."—Discussed by Mr. Bradley Turner.

"The Call to Special Service."—Discussed by Miss Mildred Johnson.

"Service of Many Kinds."—Discussed by Bertie Thompson.

"Is God Leading You to any Form of Special Service."—Discussed by Mr. Grady Rice.

Duet—"Day is Dying in the West." Sung by Miss Jewell Turnip and Miss Eunice Ball.

Talk by Pastor—C. T. Johnson.

Song—"Take My Life and Let It Be."

Closing Prayer—by Mr. S. B. Robinson.

Secretary.

Picayune.

We have just finished studying the new B. Y. P. U. Manual. This is the first book our union has read and we feel like we can do more efficient work in our B. Y. P. U. since studying it.

We are striving to make our union an A-1 standard. We know we can

under the leadership of our new pastor, Rev. J. B. Quin.

Yours truly,

ETHEL E. LANGFORD.

Cor. Sec.

THE HERNANDO PASTOR

This introduces to the Baptist Brotherhood of Mississippi, Rev. F. W. Roth, pastor of the Hernando Baptist church.

He was born in New York City; spent 10 years in South America, with his father, who was a missionary to South America under the direction of the Board of the Northern Baptist Convention.

Returning from South America he entered the Academy of Rochester. Having finished his "Academic Course" he studied one year in the Rochester Seminary and then entered the Southern Baptist Theological Seminary at Louisville, Ky., where he spent two years.

He was ordained to the Gospel Ministry by the Weaver Memorial Baptist church, Louisville, Ky., Dr. R. H. Tandy being the pastor.

Brother Roth is 24 years old and happy in his first pastorate.

He says that he finds that he is thoroughly Southern in spirit and purpose. We are glad to welcome you Brother Roth to the fellowship of the Baptist Brotherhood of Mississippi.

Respectfully,

J. R. G. HEWLETT.

IN MEMORIAM

One of the dearest spirits it has been my pleasure ever to know was Brother W. J. Carter, who passed away on December 22, 1920.

Born in Lawrence county February 17, 1853, he lived in this and adjoining counties in South Mississippi till the day of his death. He married Miss Sally Evans, August 12, 1873, with whom he lived a devoted husband for more than 47 years.

Brother Carter united with the Ebenezer Baptist church while quite young, became a deacon of much usefulness and served his church and Lord in sweet fellowship till God called him home.

True in word, humble but jubilant in spirit, upright in conduct, devoted to God and conscientious in life he lived as only few men live.

He leaves three brothers, Rev. J. R. Carter of the Baptist Orphanage at Jackson, Miss., Zack and James Carter, and two sisters, Mrs. Ben Buckley and Mrs. Leona Taylor.

May God comfort these dear relatives, the lonely companion and the many grieved friends. We shall see him again some day.

Sincerely,

T. D. COX.

TRAINING IN CHURCH MEMBERSHIP.

After the Junior class each afternoon we had a small but interesting class in training in church membership. This class was for an hour each day, one requirement being for each member of the class to read the entire book during the week.

BAPTISTS AND PROTESTANTS

In a short article recently published in the Record, a statement was made and argued that Baptists were not Protestants. This matter has been mooted in the quarters, for some time, and displays a good amount of ignorance of the common use of words, and of real church history as well. The great body of professed Christians in this part of the world, are broadly divided into two main divisions—Catholics and Protestants. The former acknowledge the supremacy of the Pope of Rome, the latter deny this.

Baptists certainly do not belong to the latter class. Etymologically the use of the term "Catholic" is very objectionable to all Protestants. The word means "the whole thing." In using such a term we would acknowledge them as the whole kingdom and ourselves on the outside. We make no such acknowledgment, any more than we declare ourselves as worshippers of the moon because we call one day of the week Monday. The origin of a word and the common use of it are two different matters. The word "canine" is a Greek term for dog. A man may not necessarily be a dog because he is a canine.

But historically there is still great objection to discarding this name by Baptists. At the meeting of the German Diet at Spire in 1526, partial religious freedom was granted to the German provinces. At a meeting of this same Diet in 1529, because there was present a majority of Catholic members, the former edict was rescinded and the edict of Worms was made effective, which threatened death to all opponents of Rome. These opponents wanted to live and also to enjoy religious freedom. They protested against such oppression, this same edict it was specifically stated, that all sects who denied transubstantiation should not be tolerated, and should be treated as Anabaptists. If our fathers did not protest against such matters, for one I should be inclined to deny our kinship.

Very truly,

E. J. MOBBERLY.

Lexington, Miss.

Paccagoula.

Our work at Paccagoula, Miss., is moving slowly ahead. We have organized a Junior and Senior B. Y. P. U. since the present pastorate began last December. Both are doing well. The juniors are especially attentive to their work. The Seniors are just getting settled.

Our losses have been great in membership since last August, that we thought we never could stave lettering members out fifteen or twenty times as fast as we received them. The going from our oldst of the ship-building was a great loss to our church. We now have established here a Federal Vocational school. We have already 150 students in it, and have the promise of at least 1,500 to 3,000 in the next six months. We have already thirty new Baptist

families from the school. These men are fine fellows, but they are all in school. This gives us wonderful opportunities, but the financial side must of necessity be small. They are students, and most of them are sick men. And all of them are ex-soldiers from the World War. We need exceedingly, to have more room, especially for Sunday school and social purposes. To that end we have started a subscription list for the purpose of raising our church and putting a basement under it. This will give us a basement fifty by sixty two feet (50x62 ft.)

This basement will be used to care for our large Sunday school and Young People's work.

We are working and praying that we may pay our second installment of the 75 Million Fund in full. We are urging that no one will pay until they pray. The Lord knows how much we are able to pay, we would seek his guidance.

We are putting out a church bulletin every Sunday. These (of which I am enclosing some copies) are a great help. We use the Rotary Mimeograph, and put out enough for every family to have a copy to take home as "The Reminder" for the week.

We like the Baptist Record very much. A little later we will make an every member canvass for new subscriptions.

Now, Brother Editor, if there is anything in this letter that you think will encourage the Brotherhood, put it in print, otherwise put it in the great yawning mouth of your capacious waste basket, where I trust all unusable mail goes.

With best regards, I am a fellow servant in the Lord Jesus.

B. C. COOK.

ROOF, OKLAHOMA.

Enclosing

Enclosed is \$1.00 for which please send me the "Record." Being a Mississippian I am still interested in my old home State. Especially in the little home sick at times too, but great Baptist wor there. We get a knowing we have our work and our people here. We have a very good little work here, have around 300 members, and an average attendance of 200 S. S. Only about 1,200 inhabitants and three other churches here.

We have just closed a Teachers Training school, had 40 enrolled, 36 stood examinations. Mrs. C. C. Morris of Ada, taught the "Normal Manual," and Rev. E. J. Blanton of McAllister, taught "Winning to Christ." It was our great privilege and pleasure to hear Dr. J. B. Lawrence deliver a series of lectures on "The Preacher's Problems" a few weeks ago, they were great; he is taking hold of work with the First Church, Shawnee, in a great way. I know Mississippi was sorry to give him up, but Oklahoma is glad to get him.

The Lord's blessing on the "Record" and Baptist brotherhood.

Fraternally,

J. H. PAGE.

GLOSTER.

Some six of our teachers have just completed "Studies in the New Testament" by Robertson, four of whom have completed the entire course, entitling them to the Blue Seal.

Ten of the members of our W. M. U. have just completed the entire Mission Study course and have been awarded the diploma with all the seals.

We have organized since coming here a B. Y. P. U. with some forty-five members and are getting along splendidly.

The Senior B. Y. P. U. seems just now to be taking on new life.

We are having good congregations at all our services and have received some several members since coming. Our people right generally are rallying to the 75 Million round-up.

C. M. MORRIS.

NORTH MISSISSIPPIANS ENJOY A VISIT TO THE WOMAN'S COLLEGE.

Some how we feel that it is just and important to let Prof. Johnson, his good wife, the whole faculty and those splendid girls, numbering five hundred, know how very much we enjoyed the visit and the warm welcome and the splendid entertainment on Wednesday evening during the Convention week.

First, our delight in the location of the Woman's College, the grounds, the well-kept buildings, the warm cordiality which we were greeted with as we entered the buildings, the untiring efforts of each girl in not only answering questions, but taking us by the arm, and escorting us through the different displays, Home Science, Oil and China Painting, the Cooking Department, the parlors, rest rooms, and their spotless bed rooms, thence into the spacious dining hall where a most delicious luncheon was served by these dear girls to at least four hundred and fifty delegates and visitors. The dining hall was beautifully decorated with the "Mountain Laurel" a flower unknown in North East Mississippi. So of course added much to the beauty and loveliness of the faultlessly served luncheon. Immediately after the luncheon Mrs. Johnson announced that all would go directly to the Auditorium where the Y. W. C. A.'s furnished a program for the evening. A pageant was given by the younger girls, on "The Future of the Woman's College," "The New Buildings and the Splendid Equipment," "After the Old Frame Buildings Burned, etc." This was most interesting and enjoyable. The Glee Club was especially good, in fact the musical talent in the College was wonderful, an evidence of splendid training.

The pageant "Ann of Ava" was beautifully given and thoroughly enjoyed. Owing to a torrential down pour of rain, seventy-five or one hundred of the Delegates were allowed to spend the night in the buildings, and to show how beautiful the cordiality was, the good matrons and sweet girls shared rooms and beds and even gave a splendid breakfast to

those who were so fortunate to share this home-like hospitality.

Truly are we, as Baptists of Mississippi proud of the "Woman's College," prouder still to know and to have dear Dr. and Mrs. Johnson at the head of this wonderful institution.

Even the very air that we breathed at the College, seemed especially pure and sweet.

The Convention was of course enjoyable, but the visit to the "Woman's College" was worth the whole trip, even though we failed to get rates.

North East Mississippi Delegates.

FINE MEETING.

It is with pleasure that we report a great meeting with the Forest Ave. church of Dallas, Texas. There were 81 additions, with 63 of these for baptism. Rev. W. H. Wynne is the much beloved pastor. Forest Ave. church is one of the greatest of the people.

city. God bless pastor and people.

Yours for service,

W. E. FARR.

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By

Miss Margaret McRae Lackey

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REVIVAL AT NEW ALBANY.

A revival of more than usual interest has come to New Albany. We had to our help Brother W. M. Bostick of Winona, who came to us on March 30th, and stayed 11 days. 86 people joined the Baptist church, 57 by baptism; 42 joined the Methodist church, 11 joined the Presbyterian church, 6 joined the Christian church, making a total of 145. There were more than 100 conversions during the meeting, and we thank God for these; but after all, the number of conversions was not an outstanding feature of the movement. The most meaningful thing about the whole movement was the fact that our church members got right with God and with each other. Worldly church members confessed their faults, old grudges were settled, and such another straightening up of matters generally was perhaps never witnessed in these parts. A new day has dawned upon our church at New Albany. We have had a wonderful meeting, but it was wonderful before it began. As a matter of fact, the meeting was simply one of the incidents to a great revival which has been going on in our community for months. The attendance upon all our services had increased until there was no room for the people. The question of an adequate church building had forced itself upon us, and we were in absolute confusion of mind as to room for our Bible school. Literally scores of young people were offering themselves to the church for service, and when all these things were at their height, Mrs. D. H. Hall, the mother of our Sunday school superintendent, was called to her heavenly reward. At her funeral, her son, our superintendent, arose and made an address which fired the souls of all the hundreds who were present, and in which he declared that God had called him to preach and that he had surrendered to the call. Immediately Riggs Wesley, a member of Mrs. Hall's Sunday school class arose and offered himself for the ministry. The following Wednesday evening Erin Baker, our Associate Superintendent, laid himself on the altar. By this time it was apparent to all that God was working mightily among us, and that it was time to start a meeting of days. The climax had come and the meeting broke out. The pastor called Brother Bostick over the telephone, and took care of the situation as best he could until help arrived. Brother Bostick was God's man for the work. He brought to us the very same state of mind which existed in the church, and every one of his sermons were just as engaging as they could be, and he and we rejoiced together from the beginning to the end of the meeting. We thank God that we were able to command his services for this meeting, and commend

him to any pastor who wants a real man of God for a revival meeting.

Very truly,
J. F. TULL.

REV. F. A. FREEMAN.

Bro. Frank Freeman is dead. His spirit left its tenement of clay at the home of his daughter Mrs. James Harris, in Meridian, March 1st. Had he lived five days longer he would have been 73 years of age. He leaves a wife, three sons and one daughter to mourn his departure.

Bro Freeman was a minister of no mean ideals. He had served faithfully as pastor of churches in Alabama and Mississippi for more than fifty years, and was a good preacher and efficient pastor. The last twenty years of his life's activities were greatly retarded by high blood pressure, yet in the face of this affliction he was here and yonder where opportunity afforded to preach the gospel and do other forms of service that presented themselves.

He was a specially good friend to the young preacher. When the writer went as pastor of the old Forty-First Avenue church of Meridian, twelve years ago, full of ignorance and inexperienced, Bro. Freeman was like an oasis in the desert to me, because I could go to him with my difficulties and he would help me smooth them out, get down and pray with me, and send me out full of courage and determination. He made the road smoother, and the load lighter; but now he is gone, and his works follow him. As I now recall his special theme, (and he had that even as other preachers do), was "Spiritual Millionaires," "For all things are yours."

Servant of God, well done.

Thy noble warfare's past,
The battle's fought, the race is run,
and thou art crowned at last.
Let faith lift up her joyful voice.
And now with rapture sing,

O grave, where is thy victory?
O Death, where is thy sting?

W. E. FENDLEY.

DR. A. C. DIXON IN NEW ORLEANS

Dr. Dixon spent 14 days with the Baptist Church of New Orleans. The meeting was held in the Coliseum Baptist church. This church has an ideal auditorium for such gathering. The great auditorium was filled to overflowing many times during the meeting.

It is the first campaign of its kind ever held by New Orleans Baptists. It was in the nature of an experiment, but was a great success. Cottage prayer meetings were held in each church community for two weeks preparatory to the general services at Coliseum. Dr. Nixon came by invitation of all the New Orleans churches.

I have not seen such congregations at religious gatherings since I came to this city more than four years ago. At random, I would say there were 100 public confessions and as many

more signified their intention of joining some Baptist church in the city. The interest was good from the beginning. It was noticeable the number Catholics came to the service.

The Baptists are known in the city of men who attended. Many Roman as never before. The meeting attracted much attention—even those who did not come—many of them were interested in it and talked of it.

Dr. Dixon has no methods. His propositions are simple and vary from time to time but in the final analysis they are an invitation to accept Christ whom he preaches in every sermon.

Dr. Dixon does not preach soul-winning, he preaches Christ to win souls. He does not preach repentance, but Christ to produce repentance. He does not preach faith but Christ to lead them to faith. Christ is the center and circumference of all his preaching. He has a passion for truth and extends his great ability in its propagation. He preaches the Gospel with a simplicity seldom seen in evangelists. He is exceedingly earnest and sincere in all his preaching. His manner of preaching makes friends for the truth. He never abuses an opponent but exposes his error without mercy. He got a fine hearing from other denominations. Many ministers heard him. His poise and sense aid him greatly in dealing with the large crowds that wait on his ministry.

Dr. Dixon is a great evangelist according to my estimate. Some doubted his ability as an evangelist to get results. This is a direct reflection on the Gospel. Modern evangelists resort, I think, to too many tricks to results. Results from methods are sometimes subject to question, but results from preaching the Gospel are always safe.

The results of this meeting as all Gospel meetings cannot be determined by figures. Numbers are not to be the measure of a successful evangelistic campaign. The greatest results of this campaign lie in the friends made for the truth. Judged by this standard, I doubt if there has ever been as successful a rival held in New Orleans as the one just closed.

The spirit of cooperation between the several Baptist churches was splendid. There was not a jar. Coliseum church and pastor did themselves proud as our host. Other denominations also gave assistance in many ways. It was truly a great meeting. The results will be forthcoming through the years.

W. A. JORDAN.

No snoring goes on in the Hazlehurst Baptist church, during the preaching hour.

There may be a little snarling however, that is not so bad when the cause is for righteousness' sake.

Our Blessed Christ Himself was led to the brow and scanned a frightful precipice, but He was safe. What in all the world could be compared with love that, if need be, would lay down life for His cause.

J. C. WHITE.

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East Miss. Dept.

EAST MISSISSIPPI DEPARTMENT

Notes and Comments.

Mrs. J. L. Hughes, wife of Pastor J. L. Hughes of Bay Springs, is in the hospital at Newton, where she was operated on for appendicitis. We trust she is doing well.

The class in New Testament Studies in the S. S. Normal course in Neshoba church is growing in interest. Some twelve are taking the course.

Mrs. Willie McCraw, of Neshoba, who is attending the Clarke College this session, is in the Newton hospital suffering from appendicitis.

Brethren J. E. Ford and Auber Wilds are expected to attend the Neshoba county Sunday School and B. Y. P. U. Conventions at Bethesda church near Philadelphia, the fifth Sunday and Saturday before in May.

Some have said, "We will not promise ahead to do anything for God, but will give in the same old way." My experience has been with these that the "same old way" means not to give at all.

I know one church in which one-fifth of its membership pledged and pays \$200.00 a year to missions, the other four-fifths have given \$6.50 "in the same old way."

Layman W. D. Cole, of Philadelphia, assistant organizer for Neshoba County, has been busy each Sunday working with the churches. He gives both time and money to God.

Ananias and Sapphira said that they had given all to the work, but they told a falsehood and we all know the results. One man said that he was not able to pay his pledge. When every one knew that he had money in the bank. What is the difference between the two cases? Will some one explain?

This is our last chance to make good our vows to God and win his approval and insure His blessing according to His promise, and at the same time keep up the work of the kingdom and bring the opportunity of salvation to millions of the earth. Shall we do it or shall we fail at this crucial hour. If Southern Baptists fall at this time of trial, I am expecting God's visible disapproval to be showered out upon them.

So let me urge that every Baptist in the South pay his pledge at any sacrifice and thus gain God's approval and blessings. Will you pay your vows unto God? God help us every one to do so.

R. L. BRELAND.

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FRUITVALE NURSERIES

Albany, Alabama.

THE CAPTIVITY OF JOB.

By JENNIE N. STANDIFER

Marian Carlton was secretary of the Dorothy Girls, a missionary society composed of members from fourteen to sixteen years of age. There were ten of them, all of Mrs. Brooks' Sunday school class, and each gave eighty-five cents a month for the support of a little girl in China who was attending a mission school.

At a meeting of the society early in October, Marian showed two samples of class pins which she had received from Miss Andrews, who was head of the primary school that Dorothy attended. As secretary, Marian read a portion of the Missionary's letter:

"I would advise your class to select the Chinese characters which mean 'Blessings' and 'Spirits' to go on your pins. If you like either of the samples I can have them made of silver for fifty cents each. To have them made of gold would be a greater expense than many of the girls could afford."

As she folded the letter, Marian added:

"I make a motion that we have the pins made of gold, and use the Chinese characters Miss Andrews suggests."

There was silence for a few moments and Annie Ray asked timidly:

"Won't that be as Miss Andrews suggests, too expensive for most of us?"

"Oh no," declared Marian lightly. "Any one can spend five or six dollars for a pin that one would be proud of. I will order them at once and they will be sure to be here in ample time for us to wear to the State Convention. We must attend in a body, and the pins may induce other girls' classes to adopt a Chinese girl and educate her for a missionary. Nobody would be impressed by a cheap silver pin. It is a positive duty to order gold pins, girls."

Still the other girls were silent and whispered among themselves.

Marian was the petted, only daughter of wealthy parents, and quick tempered. She asked impatiently:

"Why don't you speak up and say what you want? I'm crazy for a pin, but I'd rather have none at all than one I'd be ashamed of."

"Under those circumstances," said Mildred Lane, president of the class, "It would be better not to order the pins."

Marian's face flushed with anger.

"Suppose we defer the decision about the pins until next meeting," said Bess Herndon, one of the older girls.

There was a motion to that effect and it carried. Marian did not vote. She rose and tendered her resignation as secretary, and it was reluctantly accepted.

As soon as the meeting adjourned Marian rushed home and burst into the living room like a small cyclone.

"I'll never go to another meeting of the Dorothy Girls as long as I live," she declared angrily.

"What has happened my dear?" asked her mother.

The girls are too selfish and stingy to buy decent pins, and she poured into her mother's ears the story of the class' postponement of the decision as to the pins.

"I've worked with them faithfully

for two years, and—Miss Andrews asked if we wanted the pins—and my heart was set on them. Their stinginess is despicable!" She stamped her foot in indignation.

In vain her mother tried to soothe her wounded feelings and explain the Dorothy's seeming lack of appreciation. Mary could only see the matter from one viewpoint and she was sure she was right and had attempted to help the class be progressive.

As days and weeks passed, matters grew worse. Marian stubbornly refused to attend the class meetings although she continued to attend Sunday school. She would listen to no explanation from the girls and would have nothing to do with her warmest friends. She became morbid and sharp in her criticisms. She was unhappy herself and apparently indifferent to the happiness of every one else.

One afternoon in January Marion returned home to find Mrs. Brooks waiting in the living room.

"I've come to ask a favor of you, Marion," she said.

"What is it?"

"Next week is the Week of Prayer for our missionary society, and Wednesday afternoon the Dorothy Girls are to take part in the program. I want you to conduct the devotional service."

"I can't! I can't, Mrs. Brooks! You know how the girls treated me about the class pins. I don't want to have anything more to do with them."

"Have you prayed for them, Marion?"

"Only in a general way."

"Have you prayed for yourself?"

"Of course, but I am not the one in the wrong, Mrs. Brooks."

"Then if you are sure you are right, will you not show your forgiving spirit by doing as I ask?"

She hesitated before a reluctant "I'll try."

"Thank you, dear girl. Will you take the subject and texts I have selected for the lesson?"

"Certainly."

"The subject is 'The Captivity of Job.'"

"That is queer—for a missionary meeting."

"Yes, it is somewhat unusual, but I want you to stress the power of prayer. Read Job 42:10, and these passages on prayer and forgiveness. Lay emphasis on the fact that when Job prayed for those who spitefully used him, God healed his afflictions and blessed him with prosperity. So we must pray for those who mistreat us. Remember I am praying for you and others are praying for you—and you must pray for yourself, child. "At the close of the program I want to tell you a plan of still grater usefulness for the Dorothy Girls."

"It will be useless. They are too penurious to be progressive. Some of them seem scared to death when asked for their dues."

"Will you read the passages over and over, and comment as you think best?"

"Yes, I will do my best."

Before she retired that night, Marian dutifully read and re-read the scriptural passages. She puzzled over the words: "And the Lord turned the captivity of Job when he prayed for his friends." These "friends" had been

his persecutors, and Mrs. Brooks wanted her to pray for the Dorothy girls—and herself. She began to write the names of the class on a slip of paper and ask herself as she wrote, "Oh what should I ask the Lord to forgive her?"

With the exception of Bess Herndon and herself, the Dorothy's were lacking, fearfully lacking, in generosity, Bess' father gave her an allowance, but she dressed plainly and in Marian's opinion was slow to take new ideas, and set an example in the matter of liberality.

Mildred Lane and Annie Ray were daughters of widows who took in sewing, and, why yes, all the other members of the class were poor—distressingly poor. Strange she had never thought of poverty as the cause of the stinginess of the Dorothy's. Perhaps—Like a flash it came to Marian that she had been selfish in insisting upon the Dorothy's buying gold pins. Pray for them as Job had prayed for his false friends? She was in dire need of their prayers. She would ask forgiveness for her own blindness, and pray that they might have forgiving hearts and pardon her selfishness.

It was an humble, contrite Marian who led the devotional services the following Wednesday afternoon. At the close of an interesting talk on the blessings that came to Job when he prayed for his false friends, the young girl bravely confessed her thoughtless selfishness and asked forgiveness of her true friends. When it had been joyfully granted she begged the privilege of presenting the entire class with silver pins. The offer was accepted and the program which followed showed the spirit of true Christian fellowship.

Mrs. Brooks' plan for future service was cordially welcomed. Marian begged the privilege of contributing a double portion to the fund requested, as "I have been freed from the captivity of mental blindness," she explained.

OBITUARY

The town of Como was profoundly shocked in the passing away of one of her noble citizens, familiarly known to all of us as Uncle Dave Myers. For forty years he lived amongst his people as a man of honor without guile.

He was a native of South Carolina and during the great war no braver followed the stars and bars than he. For in the Army of Virginia to have been with Longstreet for four years was sufficient to secure for him the loftiest place in Southern valor and knighthood.

As a soldier of the cross, in faithful devotion to his Master and Lord he had no superior. No obstacle came so formidable that service of Uncle Dave to his church could be imperiled or deterred. As the brave are the tenderest, so as husband and father he was peculiarly loving and loyal. He was an ornament and strength to all the virtues and characteristics of a household; by the worship of God was a superman of worth and pride.

To a soldier, beautifully brave; to a follower of Christ, surpassingly full of faith; to a husband and father without reproach; to a citizen whose uprightness was the strength of his great popularity, we bid a fond and hopeful farewell.

A FRIEND.